



Formula One Puns: A Far-Flung Dharma-Glimpse

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Oneness

by Rev. Gyomay M. Kubose

The reality of nature, the reality of life is oneness. But we humans have such a strong egotistic nature. We are the ones who create dualism; we are the ones who talk about two sides: front and back, right and wrong, me and you. As soon as life is dichotomized, tension is created. But when life is harmonized, there are no quarrels, no complaints. Each takes his or her part and does the best. There is totality in oneness. A mother and child are one. A mother forgets danger and risks her life for the child. It is not sacrifice. They are two separate beings but they are one. A mother exhibits an immediate, direct action of oneness. It is a natural act - not a sense of duty, or "must," or "ought."

Oneness and individuality coexist. There is no question about the importance and uniqueness of each individual life. However, difference is no difference. The very difference is equality, is one. When colorless light is put through a prism it separates into different colors. This very light is all colors; all the colors are one light. Our life is like that: various manifestations, various individualities, but the core of life is one. When we become one, it is colorless no self, no ego. But our narrow, self-centeredness prevents us from seeing this oneness. When we learn to transcend this ego activity, we find that our ego as it is becomes the true self. This is enlightenment. Different lives become one life, transcending differences yet maintaining uniqueness. We harmoniously live one life. We say a hand has a front and back. But there is only one hand. Hand is hand. Dichotomizing and labelling are only concepts. We should not conceptualise and divide things into two. Reality is one. Our life is one.

Oneness Formula

by Rev. Koyo Kubose

$$U = 2I + 2A = E$$

U = Right Understanding

2I's = Impermanence and Interdependency

2A's = Acceptance and Appreciation

E = Enlightened Living

In this formula, Oneness in life consists of Right Understanding which is the realization of the reality of Interdependency and Impermanence. To the extent these truths are experienced, the spiritual qualities of Acceptance and Appreciation are deepened, leading to what can be called Enlightened Living.

The Way of Oneness formula is intended to be universal. Although the formula comes out of a general Buddhist perspective, it is expressed in a way that hopefully makes it accessible to Buddhists of any sect, to followers of other religions, or even to those with no particular religious orientation. Persons from any tradition or approach could use their own terminology and illustrations to elaborate on the different aspects of the formula.

It should also be mentioned that of course life cannot be reduced to a formula. The Way of Oneness formula is simply a handy way to express some basic teachings about life. It is a nice summary that makes it easier to remember such teachings. To remember the teachings means to live them in one's everyday life. This is the most important thing.

Rev. Koyo Kubose of Bright Dawn Center of Oneness Buddhism articulated the Buddha-Dharma with The Oneness Formula:

Oneness equals Undistorted Understanding (of Impermanence & Interdependency) plus Enlightened bEing (in the modes of Acceptance & Appreciation).

$$\begin{array}{c} O \\ U = 2Is + 2As = E \end{array} \quad (\text{from } \underline{\text{https://brightdawn.org}})$$

Chōyō Sensei (aka DEWnada) humbly offers a few fun puns which can be spun from Formula One...

Let U be Undistorted-Understanding

Let I be Impermanence

Let i be interdependency

Let E be Enlightened-bEing

Let a be acceptance

Let A be Appreciation

Let O be Oneness

$$U = I+i = \dagger$$

$$E = A+a = \text{e}$$

$$O = U+E = (I+i) + (A+a) = \dagger + \text{e}$$

I am using the lower case letter i with the cross-bar and the upside down lower case letter a to highlight the crossing over inversion from a mundane view and lifestyle to a Dharmic view and lifestyle, fyi. And the upper case I was chosen because Impermanence is a non-negotiable law bigger than us while the lower-case letter i nicely represents interdependent relationships. Upper case A amplifies the notion of Appreciation, while lower case letter a for acceptance emphasizes humility.

Formula U

$$U = I + i = \dagger$$

‘I&i’ or ‘Itty’ (tiny in English) or ‘iti’ (thus in Pali or knowledge in Sanskrit) or “cross ‘i’-ed”

Undistorted Understanding is thorough knowing of the law of Impermanence and the web of interdependence.

Any You-ness / other-ness requires a subjective observer / I-ness. The U Formula is literally saying “I & i”, the Rastafarian phrase packed with deep spiritual significance. This is what Wikipedia states, but do note that I & i consider it a defect that a capital & lower case letter are not used as it is clear that this phrase is referring to the Oneness of the Great I (True Self) & little i (egoic self):

I and I (also spelled I&I, InI, or Ihi yahn Ihi) is a complex term, referring to the oneness of Jah (God) and every human. In the words of Rastafari scholar E. E. Cashmore: "I and I is an expression to totalize the concept of oneness. 'I and I' as being the oneness of two persons. So God is within all of us and we're one people in fact. I and I means that God is within all men. The bond of Ras Tafari is the bond of God, of man." The term is often used in place of "you and I" or "we" among Rastafari, implying that both persons are united under the love of Jah. Also in the Twi language (in which patois uses a lot of Twi loan words) of Ghana, Me ne me is also said, which literally translates to "I and I". <https://en.wikipedia.org/wiki/Iyaric>

I & i also see “itty” in “i + i” as it is a valid pun. And “itty” means extremely small. Significantly, iti means ‘thus’ or ‘knowledge’ in Sanskrit. To be cross ‘i’-ed is to see the intersection of the 2 Truth domains (Absolute & relative) within non-dual awareness.

Pali-English dictionary

[«previous (I) next»] — Iti in [Pali glossary](#)

Source: Sutta: The Pali Text Society's Pali-English Dictionary

Iti, (ti) (indecl.) (Vedic *iti*, of pron. base **i*, cp. Sk. *itthaṃ* thus, *itthā* here, there; Av. *ipa so*; Lat. *ita* & *item* thus. Cp. also P. *ettha*; lit. "here, there (now), then") emphatic<-> deictic particle "thus". Occurs in both forms *iti* & *ti*, the former in higher style (poetry), the latter more familiar in conversational prose. The function of "iti" is expld. by the old Pāli C. in a conventional phrase, looking upon it more as a "filling" particle than trying to define its meaning viz.—*itī ti padasandhi padasaṃsaggo padapāripurī akkharasamavāyo* etc. " Nd1 123 = Nd2 137. The same expln. also for *iti'haṃ* (see below IV.) — I. As deictic adv. "thus, in this way" (Vism. 423 *iti* = *evaṃ*) pointing to something either just mentioned or about to be mentioned: (a) referring to what precedes Sn. 253 (*n'eso maman ti iti naṃ vijaññā*), 805; It. 123 (*ito devā... taṃ namassanti*); Dh. 74 (*iti bālassa saṅkappo thus think the —foolish*), 286 (*iti bālo vicinteti*); Vv 79₁₀ (= *evaṃ VvA.* 307); VvA. 5.— (b) referring to what follows D. I, 63 (*iti paṭisañcikkhati*); A. I, 205 (id.) — II. As emphatic part. pointing out or marking off a statement either as not one's own (reported) or as the definite contents of (one's own or other's) thoughts. On the whole untranslatable (unless written as quotation marks), often only setting off a statement as emphatic, where we would either underline the word or phrase in question, or print it in italics, or put it in quot. marks (e.g. *bālo ti vuccati* Dh. 63 = *bālo vuccati*).—1. in direct speech (as given by writer or narrator), e.g. *sādhū bhante Kassapa lābhatam esā janatā dassanāyā ti. Tena hi Sīha tvaṃ yeva Bhagavato ārocehī ti. Evaṃ bhante ti kho Sīho ...* D. I, 151.—2. in indirect speech: (a) as statement of a fact "so it is that" (cp. E. "viz. ", Ger. "und zwar"), mostly untranslated Kh IV. (*arahā ti pavuccati*); J. I, 253 (*tasmā pesanaka-corā t'eva vuccanti*); III, 51 (*tayo sahāyā ahesuṃ makkato sigālo uddo ti*); PvA. 112 (*aṅkuro pañca-sakaṭasatehi ... aññataro pi brāhmaṇo pañca-sakaṭasatehī ti dve janā sakata-sahasseehi ... patipannā*).—(b) as statement of a thought "like this", "I think", so, thus Sn. 61 (*"saṅgo eso" iti ñatvā knowing "this is defilement"*), 253 (*"neso maman" ti iti naṃ vijaññā*), 783 (*"iti'han" ti*), 1094 (*etaṃ dīpaṃ anāparaṃ Nibbānaṃ iti naṃ brūmi I call this N.*), 1130 (*aparā pāraṃ gaccheyya tasmā "Parāyanaṃ" iti*).—III, Peculiarities of spelling. (1) in combn. with other part. *iti* is elided & contracted as follows: *icc'eva*, *t'eva*, etc.—(2) final *a*, *i*, *u* preceding *ti* are lengthened to *ā*, *ī*, *ū*, e.g. *mā evaṃ akatthā ti* DhA. I, 7; *kati dhurānī ti* *ibid*; *dve yeva dhurānī bhikkhū ti* *ibid*. <-> IV. Combinations with other emphatic particles: + *eva* thus indeed, in truth, really; as *icc'eva* Pv. I, 119 (= *evaṃ eva PvA.* 59); *t'eva* J. I, 253; Miin 114; *tv'eva* J. I, 203; II, 2. —*iti kira* thus now, perhaps, I should say D. I, 228, 229, 240. —*iti kho* thus, therefore D. I, 98, 103; III, 135. *iti vā* and so on (?), thus and such (similar cases) Nd1 13 = Nd2 420 A1. —*iti ha* thus surely, indeed Sn. 934, 1084 (see below under *ītihiṭiham*; cp. SnA Index 669: *itiha?*)

and itikirā); It. 76; DA. I, 247, as iti haṃ at Sn. 783 (same expln. at Nd₁ 71 as for iti). —*kin ti* how J. II, 159.

— or —

Īti, & Ītī (f.) (Sk. īti, of doubtful origin) ill, calamity, plague, distress, often combb. with & substituted for upaddava, cp. BSk. ītay'opadrava (attack of plague) Divy 119. <-> Sn. 51; J. I, 27 (V. 189); V, 401 = upaddava; Nd₁ 381; Nd₂ 48, 636 (+ upaddava = santāpa); Miln. 152, 274, 418. —*anīti* sound condition, health

Sanskrit dictionary

[«previous (I) next»] — Iti in Sanskrit glossary

Source: DDSA: The practical Sanskrit-English dictionary

Iti (इति).—*f.* Going, moving.

Derivable forms: *itih* (इतिः).

--- OR ---

Iti (इति).—*ind.*

1) this particle is most generally used to report the very words spoken or supposed to be spoken by some one, as represented by quotation marks in English. The speech reported may be (1) a single word used merely to express what the form of the word is, when it is used as it is

(*śabdasvarūpadyotaka*); कूजन्तं रामरामेति मधुरं मधुराक्षरम् (*kūjantaṃ rāmarāmeti madhuraṃ madhurākṣaram*) Rāmarakṣā. अत एव गवित्याह (*ata eva gavityāha*)

Bhartr.; (2) or a substantive, which must be put in the nominative case when its meaning is to be indicated (*pratipadikāarthadyotaka*);

चयस्त्विषामित्यवधारितं पुरा (*cayastviṣāmitiyavadhāritaṃ purā*) ... क्रमादमुं नारद इत्यबोधि सः

(*kramādamuṃ nārada ityabodhi saḥ*) Śīsupālavadha 1.3.; अवैमि चैनामनघेति

(*avaimi caināmanagheti*) R.14.4; दिलीप इति राजेन्दुः (*dilīpa iti rājenduḥ*) R.1.12;

sometimes with acc. कैवर्तमिति यं प्राहुः (*kaivartamiti yaṃ prāhuḥ*) Manusmṛti

1.34.; Bhagavadgītā (Bombay) 6.2; (3) or a whole sentence when इति (*iti*) is

merely used at the end of that sentence; (*vākyārthadyotaka*); ज्ञास्यसि कियद्

भुजो मे रक्षति भौर्वीकिणाङ्क इति (*jñāsyasi kiyad bhujo me rakṣati bhaumrvīkiṇāṅka*

iti) Ś.1.13; तयोर्मुनिकुमारयोरन्यतरः कथयति अक्षमालामुपयचितुमागतो- स्मीति

(*tayormunikumārayoranyatarah kathayati akṣamālāmupayacitumāgato-smīti*) K.151.

2) Besides this general sense इति (*iti*) has the following senses:-(a) Cause, as expressed by 'because', 'since', 'on the ground that', in English; वैदेशिकोऽस्मीति

पृच्छामि (*vaideśiko'smīti prcchāmi*) U.; पुराणमित्येव न साधु सर्वम् (*purāṇamityeva na*

sādhū sarvam) M.1.2, oft. with किम् (*kim*) q. v. (b) Purpose or motive, as

expressed by 'that', 'in order that' शरीरस्य विनाशो मा भूदिति मयेदमु- त्क्षिप्य समानीतम्

(*śarīrasya vināśo mā bhūditi mayedamu- tkṣīpya samānītam*) K.32; R.1.37.

(c) Thus, to mark the conclusion (opp. *atha*); इति प्रथमोऽङ्कः (*iti*

prathamō'rikah) thus or here ends the first Act. (d) It is often used to include

under one head a number of separate objects grouped together; पृथिव्यापस्तेजो

वायुराकाशं कालो दिगात्मा मन इति द्रव्याणि (*prthivyāpastejo vāyurākāśam kālo digātmā*

mana iti dravyāṇi) T. S. (e) So, thus, in this manner; इत्युक्तवन्तं परिरभ्य दोर्भ्याम्

(*ityuktavantam parirabhya dorbhyaṁ*) Kirātārjunīya 11.8. (f) Of this nature

or description; गौरश्वः पुरुषो हस्तीति जातिः (*gaurāśvaḥ puruṣo hastīti jātiḥ*). (g) As

follows, to the following effect; रामाभिधानो हरिरित्युवाच (*rāmābhidhāno*

harirityuvāca) R.13.1. (h) As for, in the capacity of, as regards, showing

capacity or relation; पितेति स पूज्यः, अध्यापक इति निन्द्यः, शीघ्रमिति सुकरं, निभृतमिति चिन्तनीयं

भवेत् (*piteti sa pūjyaḥ, adhyāpaka iti nindyaḥ, śīghramiti sukaram, nibhṛtamiti*

cintanīyaṁ bhavet) Ś.3. (i) It is often used with the name of an author to

form an *Avyayibhāva* comp. इतिपाणिनि (*itipāṇini*) thus according to Pāṇini. (j)

Illustration (usually with *ādi*); इन्दुरिन्दुरिव श्रीमानित्यादौ तदनन्वयः (*indurinduriva*

śrīmānityādau tadanannvayaḥ) Chandr.; गौः शु (*gauḥ śu*)श्चलो डित्थ इत्यादौ (*ścalo*

ḍittha ityādau) K. P.2. (k) A quotation or an opinion accepted; इति पाणिनिः,

इत्यापिशलिः, इत्यमरः, विश्वः (*iti pāṇiniḥ, ityāpiśaliḥ, ityamaraḥ, viśvaḥ*) &c. (l) It is

often used by commentators after quoting a rule in the sense of 'according

to such a rule'; शकि लिङ् च (*śaki liṅ ca*) (P.III.3.172) इति शक्यार्थे लिङ् (*iti*

śakyārthe liṅ) Malli. Other senses mentioned are: (m) Manifestation. (n)

Order. (o) Arrangement. (p) Identity. (q) Proximity. (r) Visibility. (s) Excess

or superiority. (t) Requiring. (*iti svarūpe sānnidhye vivakṣāniyame mate |*

hetau prakāra- pratyakṣaprakāśepyavadhāraṇe, ekamarthe samāptau ca ||

Hem.).

--- OR ---

Iti (इति).—

1) Knowledge.

2) Speed; Śabda Ch.

Derivable forms: *itih* (इति).

--- OR ---

Īti (ईति).—a. [*ī-ktic*]

1) Produced, effected.

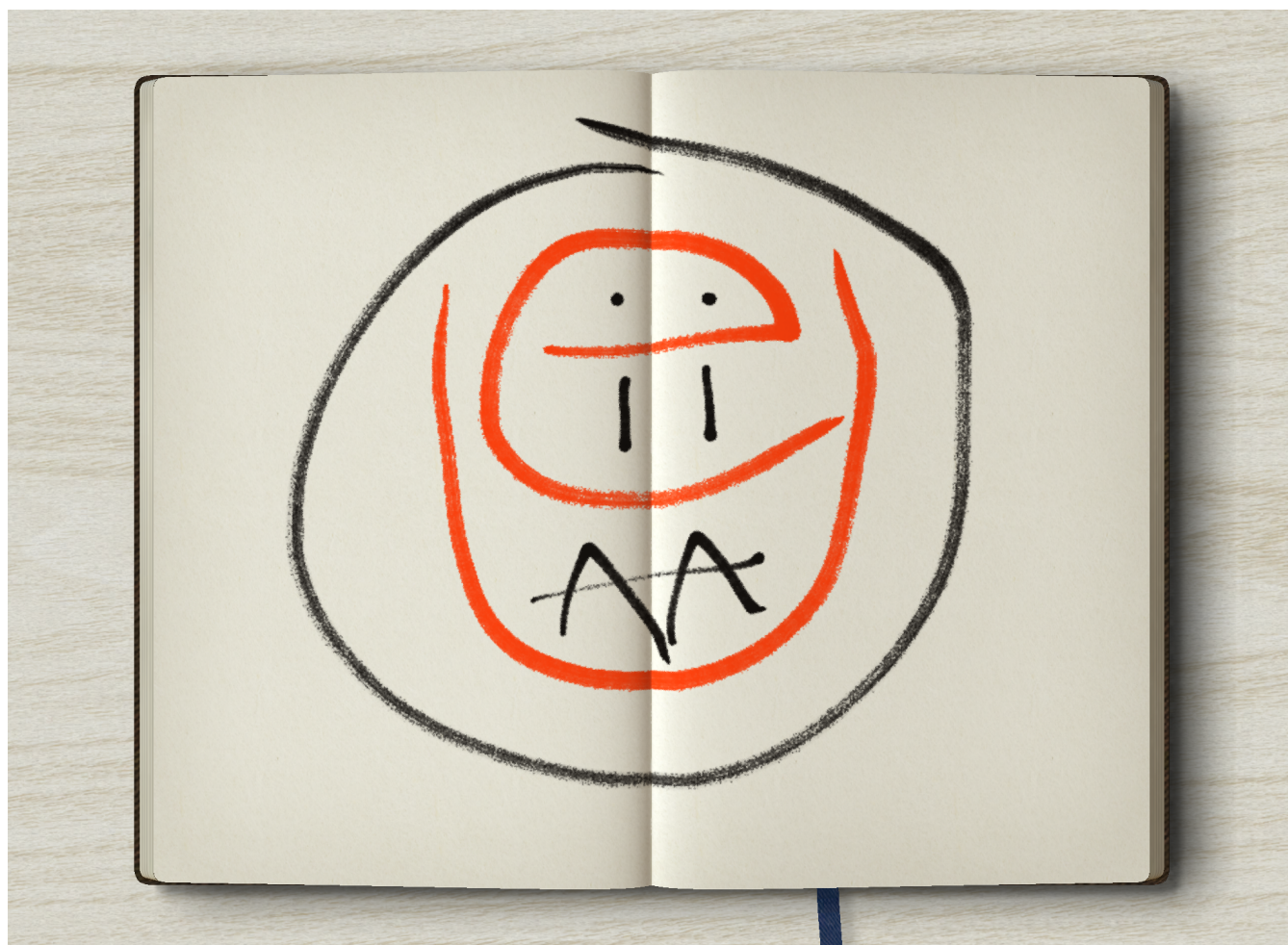
-tiḥ f. Plague, distress, a calamity of the season. The *itis* are usually said to be six : (1) excessive rain; (2) drought; (3) locusts; (4) rats; (5) parrots;

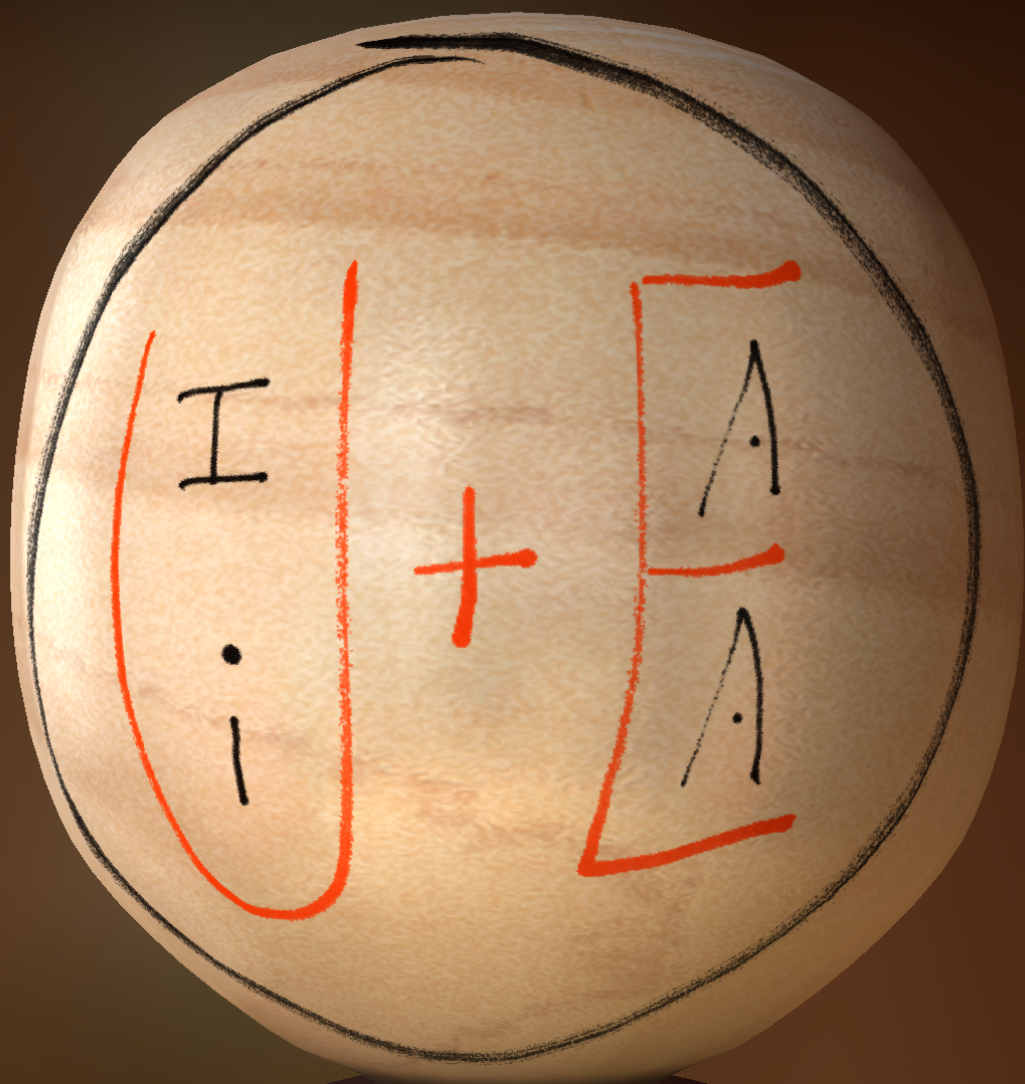
and (6) foreign invasions; अतिवृष्टिरान्नाव्रष्टिः शलभा मूषकाः शुकाः । प्रत्यासन्नाश्च राजानः षडेता

ईतयः स्मृताः (*ativṛṣṭīranāvraṣṭiḥ śalabhā mūṣakāḥ śukāḥ | pratyāsannāśca*

rājānaḥ ṣaḍetā itayaḥ smṛtāḥ) || (some read for the second line *svacakram*

$$\left(\begin{array}{c} I \\ i \end{array} \right) + \left[\begin{array}{c} A \\ A \end{array} \right]$$





paracakram ca saptaitā itayaḥ smṛtāḥ || making the total number seven);
आशास्यमीतिविगमप्रभृति प्रजानाम् (*āśāsyamītivigamaprabhṛti prajānām*) M.5.2;
Mv.7.42; निरातङ्का निरीतयः (*nirātaṅkā nirītayaḥ*) R.1.63.

2) An infectious disease.

3) Travelling (in a foreign country), sojourning (*pravāsa*).

4) An affray.

Source: Cologne Digital Sanskrit Dictionaries: Shabda-Sagara Sanskrit-English Dictionary

Iti (इति).—ind. A particle implying, 1. Cause, (thus, therefore.) 2.

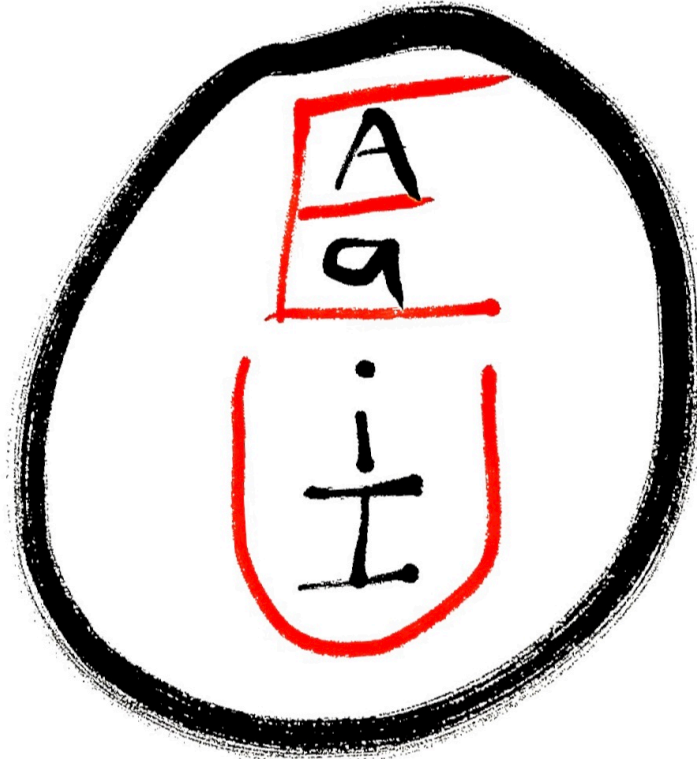
Manifestation, (lo! behold!) 3. Somthing additional, (etcetera.) 4. The meanings of *eva*, (so, thus, even, in this manner.) 5. Conclusion, enough, (finis.) 6. Reference, (so says, this is, &c.) It also implies, 7. Order, arrangement, specific or distinctive, and 8. Identity (of this or similar form.) 9. A grammatical copulative, indicating a preceding sound or sense, to be again intened. E. *i* to go, *ktic* aff.

--- OR ---

Īti (ईति).—f.

(-tiḥ) 1. Calamity of season, as draught, excessive rain, rats, foreign invasion, &c. 2. Travelling in foreign countries, sojourning. 3. An affray. E. *īn* to go. affix *ktin*.

Source: Cologne Digital Sanskrit Dictionaries: Benfey Sanskrit-English Dictionary





Iti (इति).— (probably a case of an original *i* + *tya*, see *idam*), adv. 1. Thus, [Mānavadharmasāstra] 2, 237. 2. It is used in quoting words or thoughts of one's self or some other: [Mānavadharmasāstra] 2, 129, *tāṃ brūyād bhavatīti*, He may address her thus (i. e. by the word), *bhavati*; Chr. 4, 15, *avocam...bhīṣmaḥ śāntanavaḥ kanyā karatīti*, I spoke thus: 'Bhīṣma the son of Śāntanu robs the girls,' i. e. I. rob, etc.; [Nala] 16, 9, *tarkayām āsa bhaimīti*, he thought thus: 'she is the daughter of Bhīma'; [Nala] 20, 14, *na hi jñāmi bhaved evaṃ na veti*, I do not know (thus): may it be so or not, i. e. I do not know if it be thus or not. Generally words expressing 'to say,' or 'to think,' are wanting, e. g. [Pañcatantra] 68, 25, *akuto pi bhayam iti*, 'There is no danger from any quarter' thus (thinking); [Nala] 14, 14, *na tvāṃ vidyur janā iti*, 'People will not know thee' thus (thinking). Sometimes is added *kṛtvā* or *ha*, e. g. Mahābhārata 1, 1522, *sakheti kṛtvā*, Thinking you are my friend, [Mānavadharmasāstra] 9, 45. 3. It often follows a question without expressing a distinct meaning, e. g. [Hitopadeśa] 53, 18. 4. It is used to denote the conclusion of a book or chapter, [Rāmāyana] 1, end. 5. With preceding *kim*, Why, [Daśakumāracarita] in Chr. 197, 22.

--- OR ---

Īti (ईति).—[ī + ti], f. Calamity, Mahābhārata 3, 11258.

Source: Cologne Digital Sanskrit Dictionaries: Cappeller Sanskrit-English Dictionary
Iti (इति).—1. [adverb] thus, so. It refers to something said or thought, which it follows (rarely precedes), and is often = with these words, here endeth (cf. *atha*), at this thought, as you know etc.; often not to be transl. at all. A [nominative] before *iti* may have the [meaning] of an [accusative] *itīti*, *itīva*, *ityuta*, *ityeva*, *ityevam*, *iti ha sma* & *iti sma ha* = *iti* alone. *iti tāvat* as much as, the same as (—°). *iti kṛtvā* for this reason. *kimiti* wherefore, why? or = *iti kim*.

--- OR ---

Iti (इति).—2. *iti* [feminine] going, pursuing.

--- OR ---

Iti (इति).—[feminine] going, pursuing.

--- OR ---

Īti (ईति).—[feminine] plague, distress.

Source: Cologne Digital Sanskrit Dictionaries: Monier-Williams Sanskrit-English Dictionary

1) Iti (इति).—[from *i*] 1. *iti* f. *ityai* ([dative case]) See *√i* above

2) [v.s. ...] (for 2. *iti* See s. v.)

3) 2. *iti* ind. ([from] pronominal base 3. *i*), in this manner, thus (in its original signification *iti* refers to something that has been said or thought, or lays stress on what precedes; in the Brāhmaṇas it is often equivalent to 'as you know', reminding the hearer or reader of certain customs, conditions, etc. supposed to be known to him). In quotations of every kind *iti* means

that the preceding words are the very words which some person has or might have spoken, and placed thus at the end of a speech it serves the purpose of inverted commas (*ity uktvā*, having so said; *iti kṛtvā*, having so considered, having so decided). It may often have reference merely to what is passing in the mind e.g. *bālo pi nāvamantavyo manuṣya iti bhūmipaḥ*, a king, though a child, is not to be despised, saying to one's self, 'he is a mortal', ([Gr. 928.]) In [dramatic language] *iti tathā karoti* means 'after these words he acts thus.'

Sometimes *iti* is used to include under one head a number of separate objects aggregated together (e.g. *ijyādhyayanadānāni tapaḥ satyaṃ kṣamā damaḥ alobha iti mārgo yam*, 'sacrificing, studying, liberality, penance, truth, patience, self-restraint, absence of desire', this course of conduct, etc.)

iti is sometimes followed by *evam*, *iva*, or a demonstrative pronoun pleonastically (e.g. *tām brūyād bhavatīty evam*, her he may call 'lady', thus).

iti may form an adverbial compound with the name of an author (e.g. *iti-pāṇini*, thus according to Pāṇini). It may also express the act of calling attention (lo! behold!) It may have some other significations e.g. something additional (as in *ityādi*, et caetera), order, arrangement specific or distinctive, and identity. It is used by native commentators after quoting a rule to express 'according to such a rule' (e.g. *anudāttanīta ity ātmanepadam bhavati*, according to the rule of Pāṇini, [i, 3, 12], the Ātmane-pada takes place).

kim iti = *kim*, wherefore, why? (In the Śatapatha-brāhmaṇa *ti* occurs for *iti*; cf. Prākṛt *ti* and *tī*.)

4) 'and so forth' (*iti coti ca*, 'thus and thus', 'in this and that manner'), [Mahābhārata]

5) Īti (ईति):—1. *īti* f. ([from] 4. *ī*?), plague, distress, any calamity of the season (as drought, excessive rain, swarm of rats, foreign invasion, etc.)

6) infectious disease, [Mahābhārata; Rāmāyaṇa; Suśruta] etc.

7) an affray, [cf. Lexicographers, esp. such as amarasiṃha, halāyudha, hemaçandra, etc.]

8) travelling in foreign countries, sojourning, [cf. Lexicographers, esp. such as amarasiṃha, halāyudha, hemaçandra, etc.]

9) 2. *īti* ind. = *iti*, [Rāmāyaṇa vii, 32, 65.]

Source: Cologne Digital Sanskrit Dictionaries: Yates Sanskrit-English Dictionary

1) Iti (इति):—adv. Thus.

2) Īti (ईति):—(tiḥ) 2. f. Calamity of season; travelling; an affray.

Source: DDSA: Paia-sadda-mahannavo; a comprehensive Prakrit Hindi dictionary (S)

Iti (इति) in the Sanskrit language is related to the Prakrit words: Ii, Īa, Īi, Tti.

Bright Dawn Center of Oneness Buddhism



Oneness

Rev. Koyo S. Kubose

Formula U:

undistorted Understanding = Impermanence + interdependency

undistorted Understanding = realization of the Unified-self 'I & i' (True Self & egoic self) and of the unified kosmos 'I & Thou' (self & Other / micro & macro)

undistorted Understanding = itty-ness (humbly standing under kenotic reality) or iti as thus-going knowledge

undistorted u]Understanding = seeing cross 'i'-ed (the non-duality of the 2 Truths: Absolute & relative)

Impermanence is anicca / anitya, which must be accepted by all & interdependence / inter-being is anattā / anatāman which is Appreciated by the wise.

Formula E

$E = A + a = e$

'Atah'

Enlightened bEing is equivalent to Appreciation for and acceptance of life's truths.

Examining Formula E, notice the Hebrew word 'āṭâ found at the beginning of so many Jewish blessings. This for instance is considered to be all-around universally applicable Jewish blessing for any occasion:

Baruch Atah Adonai, Eloheinu Melech Ha'Olam, Sh'hecheyanu,
V'Kiyemanu, V'Higianu LaZman HaZeh.

Pronunciation: bah-rooch ah-tah ah-doh-noye eh-loh-hay-noo meh-lehch hah-oh-lahm, sheh-cheh-hee-yah-noo veh-kee-yah-mah-noo veh-hee-gee-ah-noo lahz-mahn hah-zeh.

Translation: Praised are You, the Eternal One our God, Ruler of the Cosmos, who has kept us alive, sustained us, and enabled us to reach this moment.

This 'āṭâ word means “self” in Hebrew. It comes from a primitive verb root whose primary meaning is “to enwrap oneself”, although a secondary meaning according to Brown-Driver-Briggs is “to grasp” (with one’s hands) [but I think you could extend this to mental comprehension].

Strong’s Concordance H5844

atah: self

Original Word: אָטָא

Part of Speech: Verb

Transliteration: atah

Phonetic Spelling: (aw-taw')

Definition: to wrap oneself, enwrap, envelop oneself

Strong’s Exhaustive Concordance:

array self, be clad, put a cover self, fill, put on, surely, turn aside

A primitive root; to wrap, i.e. Cover, veil, cloth, or roll -- array self, be clad, (put a) cover (-ing, self), fill, put on, X surely, turn aside.

<https://biblehub.com/hebrew/5844.htm>

The other Ata that pops into my mind is the common Arabic name 'Aṭā (عطا) which means “Gift”.

[https://en.wikipedia.org/wiki/Ata_\(name\)](https://en.wikipedia.org/wiki/Ata_(name))

Formula E:

Enlightened bEing = Appreciation + acceptance

Enlightened bEing = to array oneself (with virtues)

Enlightened bEing = (giving/receiving/being) a Gift

Enlightened bEing is living with dEEp Appreciation & acceptance.

$$E = A+a = e$$

Appreciation relates to participatory inter-being, the interdependent web of life cared for by the noble ones.

And acceptance relates to seeing the truth of Impermanence, which rules all of conditioned reality.

A = Appreciation for inter-being

a = acceptance of Impermanence

A = Appreciation (active mode: keep giving; to be generous & to cherish) = Aha! (as a strong Exclamation of Exaltation / raising up).

a = acceptance (passive mode: let go; include & transcend) = ahhh...

(sound of releasing / releaving, not E tones)

$$A+a = e$$

$$E = e$$

$$E = A+a$$

Ata(h) = [Arabic: gift/endowment; Hebrew: to Enwrap oneself] = to live enwrapped (enraptured) with acceptance & Appreciation = E

Now that I have associated words for the Right Understanding & Enlightened Living formulas, which when joined give us Formula One, let's see the phrases which manifest Oneness.

Formula 1

$$O = U + E$$

'OOWEE'

Oneness is the unison of undistorted Understanding with Enlightened being.

Oneness is to bE standing Under wonder.

Oneness: The Unified-self (I+i) arraying (A+a).

Oneness is manifested through the Atah of the Itty (the enveloping-gifting which flows from humble grounding).

$$O = (I+i) + (A+a) = U+E$$

Let's keep going...

W is UU, a double U, & doubling is permitted in punning, so:

O WE = Oneness, yoU & mE (O! VVE!)

O U e (e signifies energy in mathematics, so we get,

The Circle - Cycle: You (are) energy!

Vav ך & He ה are the last two letters of the Tetragrammaton יהוה or YHVH.

Many consider Weh הך a most significant Deity Name & actually each of the Hebrew letters can be read as a Deity Name. Vav means 6. When used as a prefix it means “and”, & may also mean “hook” or “nail”. Hey means 5, & can mean ‘Here is’, ‘Behold’, ‘to be disturbed’, or can also be used as an interrogative indicating a question.

UU-EE can also be an expression of astonished wonder.

English

Interjection

ooh-wee

1. (informal) Expressing astonishment, admiration, dismay, etc.

<https://en.wiktionary.org/wiki/ooh-wee>

ooh-wee Pronunciation /uːˈwiː/

EXCLAMATION informal North American

- Expressing astonishment, admiration, dismay, etc.

Origin

Early 20th century; earliest use found in Muskogee (Oklahoma) Times-Democrat. Imitative, from ooh + whee. <https://www.lexico.com/en/definition/ooh-wee>

And in French ouè means YES! When we just look at the letter-string in the main formula, OUE, we find “YES”!

<https://en.wiktionary.org/wiki/oue> Franco-Provençal Pronunciation

IPA(key): /wɛ/

Interjection

ouè

1. yes!

Adverb

ouè

1. yes <https://en.wiktionary.org/wiki/ouè>

We also find a goose [the Wild Goose is the Celtic symbol for the Holy Spirit] & an ewe [sheep are symbols for the unity of holy community in Christianity]!

Old French

Noun

oue f (oblique plural oues, nominative singular oue, nominative plural oues)

1. Alternative form of oie (“goose”) (bird)

<https://en.wiktionary.org/wiki/oue>

Saterland Frisian

Etymology

From earlier oye, from Old Frisian ey, ei, from Proto-Germanic *awiz.

More at ewe.

Noun

Oue f

1. (zoology) A female sheep; ewe

<https://en.wiktionary.org/wiki/Oue>

Formula 1:

U+E = O can be read as the Hebrew letters Vav + Hey with O being a zero which would give us: “And Behold... Ain Sof (the Limitless)”

O = U+E could be also read using Hebrew gematria as: The Circle

[symbolic of the Absolute without Beginning or End] = 6 [Vav] + 5 [Hey] (the 2 letters other than Yod in the Holy name YHVH) = 11 [and here in the number 11 we can see I&i again]. Rabbi Dr. Hillel ben David (Greg

Killian) explains that 11 in Lurianic Kabbalah refers to the conveyance of an excessive amount of the Divine light and to the sephiroth of Divine knowledge, Daath. <https://www.betemunah.org/eleven.html>

O U-E: “Oneness OOHWEE!”; “YES!”

Let’s read the + sign as the letter “t” & go to Pali & Sanskrit dictionaries given that the early Suttas & Sutras of Buddhism were written in these languages. I will give both the transliterated Latin lettering & the Devanagari.

A+a = E

I found this letter string as both **ATa** & **aṭa**, same meaning.

aṭa: आट second person (mfn.) singular present imperative class 1 verb
parasmaipada √aṭ अट् going, wandering, roaming / gati

The E Formula = Enlightened Living means “You keep going!”

[https://www.sanskritdictionary.com/?
iencoding=iast&q=aṭa&lang=sans&action=Search](https://www.sanskritdictionary.com/?iencoding=iast&q=aṭa&lang=sans&action=Search)
[https://www.sanskritdictionary.com/?
q=atyate&lang=sans&action=Search](https://www.sanskritdictionary.com/?q=atyate&lang=sans&action=Search)

U = I+i

iti = इति (particle) thus

The U formula = “Right Understanding: THUS”

<https://en.wiktionary.org/wiki/iti#Pali>

O = E+U

etu = एतु (3rd person singular imperative verb) Come!

The O Formula = “Oneness Come”

<https://en.wiktionary.org/wiki/etu#Pali>

In Japanese EU is えう and can mean:

(exclamatory particle) Presenting a supposition.

えう read as a verb means “to get drunk / intoxicated / inebriated / exhilarated

<https://en.wiktionary.org/wiki/えう>

O! harmony of Sun, Moon & Stars

the ‘bright dawn’ name and form itself conveys a birthing of being in the mode of shining wisdom, as the meanings of よう ‘bright’ reveal <https://en.wiktionary.org/wiki/よう>

<https://en.wiktionary.org/wiki/曜#Japanese>

曜 = shine; sun, moon & stars

Formula 1 =

The exclamatory presentation of the position of Oneness!

Oneness is a circle of exhilaration, of Enlightened bEing in Undistorted Understanding.

undistorted Understanding is right view of
of interdependency (inter-being) & Impermanence
samyak-dṛṣṭi / sammā-diṭṭhi of pratītyasamutpāda / paṭiccasamuppāda
& anitya / anicca

[Capeller’s Sanskrit-English Dictionary]

sAmya n. equality, resemblance or likeness to (instr. {ñsaha}, gen., loc., or ---); right or normal condition; equanimity, impartiality, justice.

U = i+I

i = interdependency

I = Impermanence

i + I = -i = ÷ (anatman / anatta / non-self / knowing selflessness)

U = ÷

U = i&I

U = Bright = sun & moon = 明 =

= to understand = I&i = active mode: seeing
interbeing & passive mode: to remain open



the intricacies of
to the world of

Impermanence = ⌘ (Egyptian hieroglyph for 'bright' is a mace, which strikes)

⌘ https://en.wikipedia.org/wiki/Template:List_of_Egyptian_hieroglyphs/testcases

U+13309, mace ⌘, “white, bright”

The BR in ‘bright’ can represent: breath = spirit = inspiration = understanding.

Br. = abbreviation for brother, entailing a brotherly relationship relating to inter-being.

‘Bright’ in Chinese and Japanese is 明 and depicts the union of the Sun & the Moon. As Wiktionary states, the character is an “Ideogrammic compound (會意): 日 (“sun”) + 月 (“moon”) – the sun just rising and the moon not yet set”. This word has deep associations within Buddhism, referring to ‘vidya’ or ‘knowledge’ and is itself considered a mystical mantra. It is thus a most appropriate symbol for the wisdom of Formula U: U=I+i. The phasing moon embodies gnosis of the law of Impermanence. And since living beings depend upon the energy of sunlight, the Sun and most especially the Sun in union with the moon, clearly expresses awareness of interdependence and inter-being.

The sun reveals interdependency (life on earth is dependent upon the energy of the sun).

The moon embodies Impermanence (the moon continually passes through cycles of wax & wane, changing, from our perspective, in shape & color).

Here is the Wiktionary entry under the Japanese etymology for this term:

Etymology 1[[edit](#)]

Kanji in this term
明
めい
Grade: 2
kan'on

From [Middle Chinese](#) 明 (MC mʰiæŋ).

The 漢音 (kan'on, literally “[Han sound](#)”) reading, so likely a later borrowing from [Middle Chinese](#).

Affix[[edit](#)]

明

[めい](#)

• ([mei](#))

1. [bright](#), [brightening](#)
2. [clarifying](#), [understanding](#)
3. [brighten](#), [enlighten](#)
4. open to the world
5. [deity](#), [god](#)

Derived terms[[edit](#)]

show ▼

Derived terms

Noun[[edit](#)]

明

[めい](#)

• ([mei](#))

1. [brightness](#)

2. [insight](#)
3. [eyesight](#), [vision](#)

Etymology 2[[edit](#)]

Kanji in this term
明
みょう Grade: 2
goon

/m¹au/ → /m¹ɔ:/ → /m¹o:/

From [Middle Chinese](#) 明 (MC m^ʷiæŋ).

The 呉音 (goon, literally “[Wu sound](#)”) reading, so likely the earlier borrowing from [Middle Chinese](#).

The Buddhist senses are a translation of [Sanskrit](#) विद्या (vidyā, “[knowledge](#), [wisdom](#)”).[1]

Affix[[edit](#)]

明

[みょう](#)

• (myō) ← [みやう](#) (myau)?

1. [bright](#)
2. [light](#), [lamp](#)
3. [clarifying](#)
4. [passing](#) to the [next](#) in [time](#)
5. [graceful](#), [respectful](#)
6. ([Buddhism](#)) passing of [knowledge](#), [scholarship](#) or [study](#)

Derived terms[[edit](#)]

[show](#) ▼

Derived terms

Noun[[edit](#)]

明

みょう

• (myō) ← みやう (myau)?

1. (Buddhism) knowledge or wisdom that dispels the darkness of ignorance and brings to the realization of truth; enlightenment
2. (Buddhism) an esoteric mantra

Adnominal[[edit](#)]

明

みょう

• (myō) ← みやう (myau)?

1. this coming...

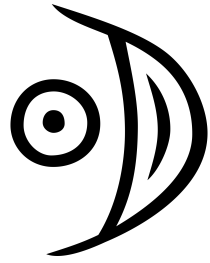
DAWN'S SUNLIGHT is yō 陽

<https://en.wiktionary.org/wiki/陽>



‘Dawn’ and ‘Sunlight’ is 陽 in Chinese and Japanese and correlates to Formula E: $E=A+a$. This ideogram shows the “sun shining on a hill”, states Wiktionary. To receive is to accept. The hill receives the rays of the sun, thus the sun is the giver and the hill the receiver. Appreciation is expressed via the fertility of the hill, which gives back the transformed sunlight in the form of abundant vegetation. To live in the modality of the hill’s natural simplicity is Enlightened activity.

‘Bright Dawn’ written in ancient Chinese



‘Bright Dawn’ written in Chinese and Japanese:

明

陽

‘Bright Dawn’ written in Egyptian Hieroglyphs



mace with round head, U+13309, mace ḥꜣ, “white, bright”

Dawn

G N28  mound with sunrays

h' as in “to appear”

mound = acceptance; an embankment to shield (to accept) attacks;
grounded mountain

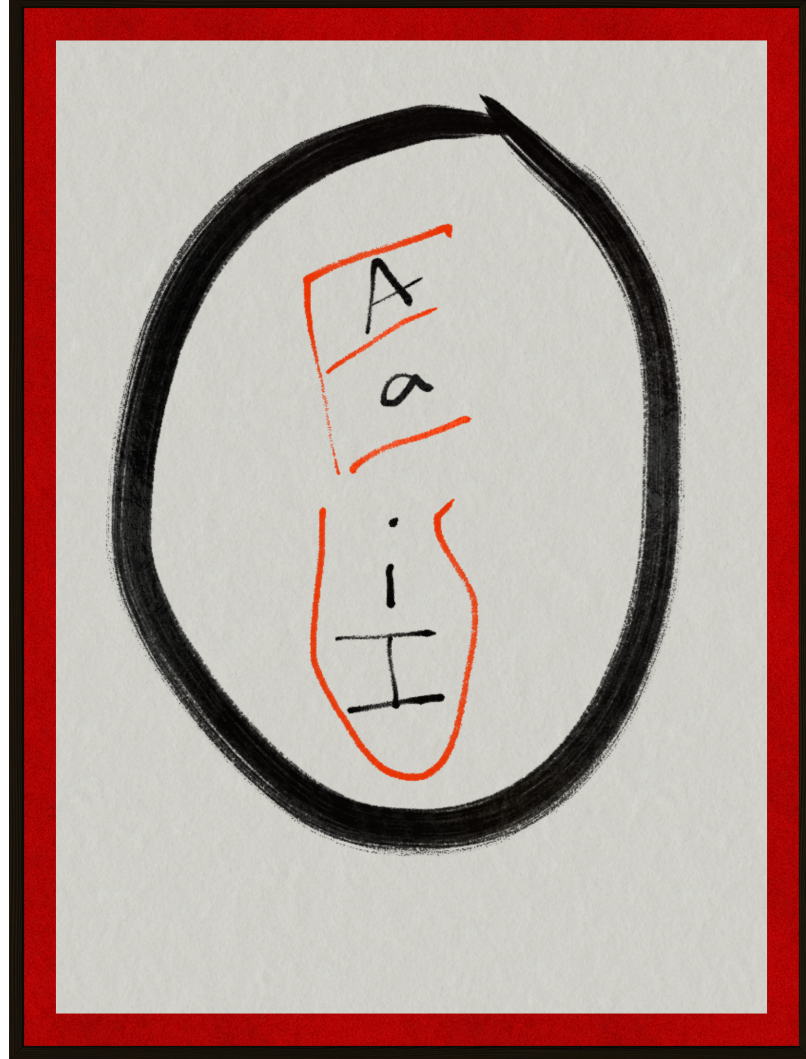
Sun rays = radiation of Appreciation

BRIGHT DAWN



Dawn = Enlightened Being (literally meaning ‘positive light’ in Chinese)
Mountains accept the flow sunlight & show Appreciation to the Sun by transforming the light into vegetation

Bright = Right Understanding (literally same meaning in Chinese)
sun = interdependency symbol, as we depend upon the sun
moon = Impermanence symbol as it phases



O = Oneness as in achintya advaya
 'inconceivable non-duality', not radical monism

$$O = U + E = (I+i) + (A+a) = \dot{i} + \text{e}$$

$$U = I+i$$

[Understand I&i]

$$E = A+a$$

[Embody Atah]

$$O = U+E$$

[Oue (Yes); Oowee (wow)]

$$O = \text{e}+\dot{i}$$

[Ati (the Primordial

Formula 1:

[let $U = I+i = \dot{i}$; let $E = A+a = \text{e}$]

$$O = U+E = \dot{i} + \text{e}$$

Oneness is UUEE

[read as 'Oohwee', meaning 'incredible', 'wow', etc.]

Oneness is e+i

[read as 'ati', meaning '1st, primordial', or 'beyond']

A DEW-drop or word-nerdery mantric-poetry:

For AdiMa ca Āmítuófó,
& my teacher Rev. Koyo,
& for the Bright Dawn, all the Yo-Yos;
Buddha, Dharma, Sangha Gassho

Oneness: Om

Enlightened Living: Eim

Understanding: hUm

OM EIM HUM

Appreciation: JAI

Acceptance: JAH (YAH)

Impermanence: ANICCA

Interdependency: ANATTA

JAY JAH ANICCA ANATTA

Let "int" be interdependency.

Let "ah" be acceptance.

Let "I" be Impermanence.

Let "RAY" be Appreciation.

Let "SREEM" be Enlightened Living.

Let "HUM" be Right Understanding.

Let "OM" be Oneness.

The Formula 1 Chant:

INTAH I-RAY SREEM HUM OM

Purport on Formula 1 letter choices:

Considering it skillful to fully differentiate so as to more deeply integrate

I & i have chosen:

- lowercase i to be interdependency, the supporting web of the inter-being of selves;
- capital I to be Impermanence, the major force to which all compounded things cave;
- lower case a to be acceptance, as “ah” is a sound of releasing;
- capital A to be Appreciation, as our gratitude should be great;
- U & E & O are singular letters in the formula so the capital letters are used.

Purport on Formula 1 seed-sound choices & their arrangement:

- “int” has the short i vowel sound & the 1st 3 letters of interdependency;
- “ah” has the short a vowel sound & is perhaps the most significant Buddhist seed-syllable;
- paring the short-vowel sounds seems natural & either “intah” (having an “entering into” tonality) or “ahint” (having a “glimpsing into” tonality) may be used;
- “I” has the long I sound & can stand alone;
- “RAY” has the long A vowel sound & a radiation of appreciation (self-giving) association;
- “SREEM” has the long E vowel sound & is the seed-syllable of Lakshmi, the Shakti-Deity who boons a fortunate life, thus a nice choice to correlate with Enlightened Living;
- “HUM” has the long U vowel sound which should be extended & Kukai explains it as the cipher for understanding Truth;
- “OM” is the seed-syllable of the Absolute, pronounced as AOM, thus having the long O vowel sound in it, & in Latin letters, given the M/N sound-shift, OM visually & tonally puns into ONE.

from SN 6.15 Parinibbana Sutta: Full-Unbinding

A portion-potion of Saṃyutta Nikāya 6.15, with a poetic-translation by Choyo Sensei (DEWnada)

https://www.accesstoinight.org/tipitaka/sltip/SN_I_utf8.html#pts.157

Parinibbute bhagavati saha parinibbāṇā sakko devānamindo imaṃ gātham abhāsi:
Aniccā vata saṅkhārā uppādavayadhammino,
Uppajjitvā nirujjhanti tesaṃ vūpasamo sukho

When Bhagavan Pari-Nirvanaed Śakra, Lord of the Devas, sang this poetic verse. With Total Unbinding it shone synchronous:

“Formations are impermanent, alas!
Their nature: to appear & to pass.
Having arisen to be butchered,
full allayment of the troika... Succour!”

Monks, formations are impermanent; they are not lasting; they provide no real comfort; so that that is enough for a man to become dispassionate, for his lust to fade out, and for him to be liberated. (AN 7:62)

Buddha's Discourse on the End of the World or The Sermon of the Seven Suns^[1]

Aṅguttara Nikāya

Sattaka Nipāta

Mahā Vagga

Sutta 62

translated from the Pāli by Albert J. Edmunds

Bhagavan spoke thus:

"Impermanent, O monks, are the constituents of existence, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one with all constituent things, and emancipate therefrom."

[http://obo.genaud.net/dhamma-vinaya/misc/an/07_sevens/
an07.062.edmn.misc.htm](http://obo.genaud.net/dhamma-vinaya/misc/an/07_sevens/an07.062.edmn.misc.htm)

- Aṅguttara Nikāya 7.66
- 7. Mahāvagga
- 66. Sattasūriyasutta

AN 7.66

“Mendicants, conditions are impermanent. Conditions are unstable. Conditions are unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

<https://suttacentral.net/an7.66/en/sujato>

Aṅguttara Nikāya 7.66

Sattasūriyasutta - The Sutra of the 7 Suns

a portion-portion translated by Choyo Sensei (DEWnada)

Bhagavan voiced this:

“Bhikkhus, formations are not permanent;

Bhikkhus, formations are not stable;

Bhikkhus, formations are not consoling.

Bhikkhus, ever-sufficient is this sole view, for sure, thoroughly enough to become fed up with all these very concoctions, to truly eschew the passions, to assuredly be set free.”

Bhagavā etadavoca

Aniccā, bhikkhave, saṅkhārā; adhuvā, bhikkhave, saṅkhārā; anassāsikā, bhikkhave, saṅkhārā. Yāvañcidaṃ, bhikkhave, alameva sabbasaṅkhāresu nibbindituṃ alaṃ virajjitūṃ alaṃ vimuccituṃ

sabba→sañ→khā-resu

SN 12.61

From the [AccessToInsight Glossary for A](#):

anicca: Inconstant; unsteady; impermanent.

This is elaborated by the Buddha in [DN 17](#) (translated by Bhikkhu Sujato) so clearly, that you cannot mistaken it for something else:

See, Ānanda! All those conditioned phenomena have passed, ceased, and perished.

Passānanda, sabbete saṅkhārā atītā niruddhā vipariṇatā.

So impermanent are conditions,

Evaṃ aniccā kho, ānanda, saṅkhārā;

so unstable are conditions,

evaṃ addhuvā kho, ānanda, saṅkhārā;

so unreliable are conditions.

evaṃ anassāsikā kho, ānanda, saṅkhārā.

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Yāvañcidaṃ, ānanda, alameva sabbasaṅkhāresu nibbindituṃ, alaṃ virajjituṃ, alaṃ vimuccituṃ.

- Anicca – Inability to Keep What We Like”
- “Anicca – Repeated Arising/Destruction“.
- “Anicca – Worthlessness of Worldly Things“.
-

Tatra bhikkhave sutavā ariyasāvako paṭiccasamuppādaṃ yeva sādhukaṃ yoniso manasikaroti: iti imasmiṃ sati idaṃ hoti. Imassuppādā idaṃ uppajjati. Imasmiṃ asati idaṃ na hoti. Imassa nirodhā idaṃ nirujjhati

from Assutavā Sutta: Uninstructed (1)

Samyutta Nikaya 12.61

Thanissaro Bhikku translation

“The instructed disciple of the noble ones, [however,] attends carefully & appropriately right there at the dependent co-arising: 'When this is, that is.

From the arising of this comes the arising of that.

When this isn't, that isn't.

From the cessation of this comes the cessation of that...”.

Anicca vata sankhara, uppadaṃ vata dhammino

Impermanence is the nature of all conditioned phenomenon. They arise and pass away, again and again, with great rapidity.

Uppajjitva nirujjanti, (2x)

tesam vupasamo sukho.

When past sensations arise and are met with awareness/equanimity, their cessation brings true happiness.

Essence of dependent origination dharani (Skt.

Pratītyasamutpādaḥṛdaya; Tib. རྟེན་འབྲེལ་སྡིང་པོ་, **Wyl.** *rtēn 'brel snying po*) aka

Yé Dharma — this is the statement which [Shariputra](#) heard from the monk [Ashvajit](#) when asking for a summary of the teachings of the [Buddha](#).^[1]

Shariputra passed the message onto his close friend [Maudgalyayana](#) and together they became followers of the Buddha, and went on to become his foremost disciples.

ye dharmā hetu prabhavā hetun teṣāṃ tathāgato hy avadat teṣāṃ ca yo nirodha evaṃ vādī mahāśramaṇaḥ

[Khenpo Ngakchung](#) explains that when it is used as a [mantra](#), om̐ is added at the beginning for auspiciousness and svāhā at the end for the sake of stability.

Translation

"The [Tathagata](#) proclaimed the cause of those phenomena that arise from causes, as well as their cessation.

Thus taught the Great [Shramana](#)."

Quotation from the sutras

ཆོས་རྣམས་ཐོབ་ཐོབ་ཅན་རྒྱུ་ལས་བྱུང་། །

དེ་རྒྱུ་དེ་བཞིན་གཤེགས་པས་གསུངས། །

རྒྱུ་ལ་འགོག་པ་གང་ཡིན་པ། །

དག་སྤོང་ཆེན་པོས་འདི་སྐད་གསུངས། །

All [dharmas](#) originate from causes.

The [Tathagata](#) has taught these causes,

And also that which puts a stop to these causes—

This too has been taught by the Great [Shramana](#).

[Buddha Shakyamuni](#): ***Essence of Dependent Origination dharani***

Notes

1. [Jump up](#)

↑ This event and statement can be found in [The Chapter on Going Forth](#), 1.242, available in English translation at [84000](#).

Patanjali's Yoga Sutras

Sūtra II.42 – Chapter II, Sūtra 42

BY WEEKLYSUTRA MAY 11, 2016

संतोषादनुत्तमसुखलाभः ।

saṁtoṣāt-anuttamaḥ sukha-lābhaḥ

Supreme (anuttamaḥ) joy (sukha) is attained (lābhaḥ) through the practice of gratitude (saṁtoṣāt).

Dhanya Vad: I feel gratitude.

{dahn-yah vahd}

धन्यवाद • (dhanyavād) Thank you, Benediction, Gratitude, Acknowledgment

"These two people are hard to find in the world. Which two? The one who is first to do a kindness, and the one who is grateful and thankful for a kindness done."

— AN 2.118

Pali:

Acceptance = Upasampadā

literally denotes "approaching or nearing the ascetic tradition."

upasampadā:

Acceptance; full ordination as a *bhikkhu* or *bhikkhunī*.

In Sanskrit this is the same word: upasampadā

उपसंपदा

Appreciation / Gratitude = Kataññu

Impermanence = anicca

Interdependency = Pratītyasamutpāda

Anicca vata sankhara — "Impermanent, alas, are all formations!" [Bhikku Bodhi translation]

sabbe saṅkhārā aniccā

all conditioned formations / compounded formations are
impermanent

All conditioned phenomena are impermanent.

Dhanya Vad: I feel gratitude.

{dahn-yah vahd}

धन्यवाद • (dhanyavād) Thank you, Benediction, Gratitude,
Acknowledgment
genitive case of the the noun anicca is aniccassa
“of impermanence”

Acceptance of Impermanence
upasampadā aniccassa
उपसंपदा अनित्य

Gratitude to the Inter-being
dhanyavād *pratītyasamutpāda*
धन्यवाद प्रतीत्यसमुत्पाद

Oneness in Sanskrit

ekatā (feminine) ekkatva (masculine)

%{ekatAM} %{saM-yA} , ``" to go to oneness , become one "

एकतां संयाः

saMyA संया

एकताम् संयाः

एकतां सं

[एकतआम or एकतआम or एकताम]

Sanskrit प्रतीत्यसमुत्पाद (*pratītyasamutpāda*, “dependent origination”)

upasampadā aniccassa
dhanyavād *pratītyasamutpāda*
उपसंपदा अनित्य धन्यवाद प्रतीत्यसमुत्पाद

anicca in Pali can be adjective impermanent or noun impermanence. In Sanskrit the word anitya is literally not-eternal, meaning impermanent अनित्य & an adjective but seems to be used as a noun meaning impermanence in Buddhist contexts. Technically the Sanskrit nouns would be anityatā (feminine) or anityartva (neuter) meaning “transient or limited existence” & anityabhāva (masculine) meaning “transitoriness” according to The **Monier-Williams Sanskrit-English Dictionary**. I like the Sanskrit word anitayata because it has the ta ending and this word according to the same dictionary has the meaning “impassableness , insurmountableness inaccessibility ; inviolability”. It is clearly related to the Thusness of the Tathagata & here pointing out that all passible things will pass, unlike the Unborn One.

In ‘I&i’ one sees the polarity between anitya [impermanence] & Amitayus [infinite life] (given the N/M soundshift).

What follows is info on One and on the suffix -ness, for reflection of the Oneness, and then info on the verb Go, so do keep going...

Alternative forms[\[edit\]](#)

- **-nesse** (*obsolete*)
- **∴** (*Braille*)

Etymology[\[edit\]](#)

From [Middle English](#) *-nes*, *-nesse*, from [Old English](#) *-nis*, *-nes*, from [Proto-West Germanic](#) **-nassī*, from [Proto-Germanic](#) **-inassuz*. This suffix was formed already in Proto-Germanic by false division of the final consonant **-n-* of the preceding stem + the actual suffix **-assuz*. The latter was in turn derived from an earlier **-at(s)-tuz*, from the verbal suffix **-at-janą* + the noun suffix **-þuz*.

Pronunciation[\[edit\]](#)

- ([UK](#)) [IPA\(key\)](#): /nəs/
 - (*Old-fashioned RP*) [IPA\(key\)](#): /nɪs/
- ([US](#)) [IPA\(key\)](#): /nəs/, /nɪs/
- (*obsolete*) [IPA\(key\)](#): /nɛs/

Suffix[\[edit\]](#)

-ness

1. Appended to adjectives to form nouns meaning "the state of being (the adjective)", "the quality of being (the adjective)", or "the measure of being (the adjective)". *calm* + *-ness* → *calmness*
dark + *-ness* → *darkness*
kind + *-ness* → *kindness*
one + *-ness* → *oneness*
2. Appended to words of other parts of speech to form nouns (often [nonce words](#) or terms in [philosophy](#)) meaning the state/quality/measure of the idea represented by these words. *that* + *-ness* → *thatness*
tree + *-ness* → *treeness*
thug + *-ness* → *thugness*

Usage notes[\[edit\]](#)

- If an adjective ends in -y, then this changes to -i- when **-ness** is suffixed. This occurs both when the -y is the suffix **-y** (“having the quality of”), as in *mess* → *messy* → *messiness* (hence -y → **-i-**), but also in other cases, as in *comely* → *comeliness*. It does not, however, occur when the -y is part of the root, as in *spry* → *spryness*.
- Plurals are formed by adding -es, e.g. *happiness* → *happinesses*.

Synonyms[[edit](#)]

- [-dom](#)
- [-hood](#)
- [-ship](#)
- [-itas](#)
- [-itude](#)
- [-th](#)
- [-ia](#)
- [-itia](#)
- [-ity](#)
- [-ism](#)
- [-ability](#)
- [-ibility](#)
- [-icity](#)
- [-osity](#)

Derived terms[[edit](#)]

► [English words suffixed with -ness](#)

Proto-Germanic[[edit](#)]

Etymology[[edit](#)]

From [Proto-Indo-European](#) **-dyé-* (verbal suffix). Cognate with [Ancient Greek](#) *-άζω* (*-ázō*).

Pronunciation[[edit](#)]

- [IPA\(key\)](#): /at.ja.nã/

Verb[[edit](#)]

*-atjana

1. *Creates intensive verbs.*

Inflection[[edit](#)]

Judging from the inflection of this suffix in [Gothic](#) *𐌺𐌰𐌸𐌸𐌹𐌸𐌹𐌳𐌹𐌲𐌴𐌹𐌸𐌹𐌴* (*kaupastēdun*) and *𐌺𐌰𐌸𐌸𐌹𐌸𐌹𐌳𐌹𐌲𐌴* (*kaupastēdi*), the past lacked the suffix *-i-* and was therefore inflected like a j-present. The past participle of that same Gothic verb, attested

once in the form 𐌵𐌰𐌸𐌸𐌰𐌹𐌳𐌰𐌹 (*kaupatidai*), irregularly deviates from the rest of the past tense forms.

[show](#) ▼

Conjugation of **-atjana* (weak class 1 j-present)

Derived terms[\[edit\]](#)

► [Proto-Germanic words suffixed with *-atjana](#)

Related terms[\[edit\]](#)

- [*-atja](#)
- [*-itja](#)
- [*-utja](#)

Descendants[\[edit\]](#)

- West Germanic: **-attjan*
 - Old English: *-ettan*
 - Middle English: *thouten* (“to address as 'thou'”), *yeten* (“to address as 'ye'”) (*likely*); *grunten* (from Old English *grunnettan*); *spouten*,
 - English: *yeet*, *grunt*, *fidget* (*possibly*), *spout*, *botch*, *haunt* (via French)
 - Old High German: *-azzen*, *-ezzen*
 - Middle High German: *-zen*, *-sen*
 - German: *-sen*, *-zen*
- Old Norse: *-ta*
 - Icelandic: *-ta*
 - Faroese: *-ta*
 - Norwegian: *-te*, *-ta*
 - Old Swedish: *-ta*
 - Swedish: *-ta*
 - Danish: *-te*
- Gothic: *-𐌰𐌹𐌸𐌰𐌹𐌳𐌰𐌹* (*-atjan*)

Proto-Germanic[\[edit\]](#)

Etymology[\[edit\]](#)

From [Proto-Indo-European](#) **-tus*.

Pronunciation[\[edit\]](#)

- **IPA**([key](#)): /θuz/

Noun[\[edit\]](#)

**-þuz* *m*

1. Forms result *nouns* from *verb* roots, usually from strong verbs.

Inflection[\[edit\]](#)

[more ▼](#)

u-stem

	singular
nominative	*-þuz
genitive	*-þauz

Usage notes[\[edit\]](#)

There are several variant forms based on the final consonant of the stem and the original position of the accent:

- Ending in a dental: **-suz* (with the Germanic spirant law applied)
- Ending in an obstruent: **-tuz* (with the Germanic spirant law applied)
- Otherwise: **-þuz*, **-duz*

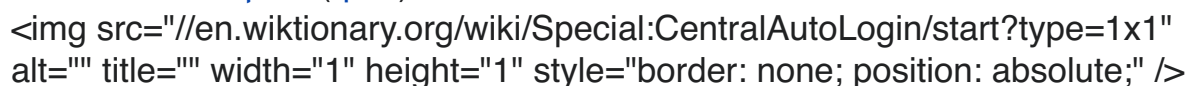
Derived terms[\[edit\]](#)

► [Proto-Germanic words suffixed with *-þuz](#)

Descendants[\[edit\]](#)

This suffix appears to no longer have been productive in most daughter languages. The following lists outcomes of derived terms.

- Old English: *-þ*, *-d*, *-t*
 - English: *-th*, *-d*, *-t*
- Old Saxon: *-th*
- Old Dutch: **-t*
 - Dutch: *-t*, *-d*, *-de*
- Old High German: *-d*; *-t*
 - Middle High German: *-?*; *-t*
 - German: *-de*, *-d*; *-t*
- Old Norse: *-ðr*
 - Icelandic: *-ður*
 - Faroese: *-ður*
 - Swedish: *-d*
 - Danish: *-d*
- Gothic: *-ψns* (*-þus*)



Ancient Greek[\[edit\]](#)

Etymology[\[edit\]](#)

Metanalyzed suffix, formed by analogy to verbs from nominal stems in -αδ-, -αγ- with **-yéti* suffix added. Possibly cognate with Proto-Germanic **-atjana*, compare -ίζω (-ízō).

Pronunciation[\[edit\]](#)

more ▼

- **IPA**[\(key\)](#): /áz.doː/ → /ˈa.zo/ → /ˈa.zo/

Suffix[\[edit\]](#)

-ᾶζω • (-ázō)

1. Used to form verbs from nouns, adjectives, and other verbs.
2. Added to verb stems to create a *frequentative* form. ῥίπτω (*rhíptō*, “throw”) + -ᾶζω (-ázō) → ῥίπτᾶζω (*rhíptázō*, “throw around”)

Conjugation[\[edit\]](#)

show ▼

Present: -ᾶζω, -ᾶζομαι

show ▼

Imperfect: -ᾶζον, -ᾶζόμεν

show ▼

Future: -ᾶσω, -ᾶσομαι, -ᾶσθήσομαι

show ▼

Aorist: -ᾶσᾶ, -ᾶσάμεν, -ᾶσθην

show ▼

Perfect: -ᾶκᾶ, -ᾶσμαι

show ▼

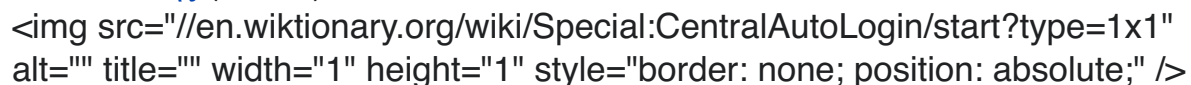
Pluperfect: -ᾶκειν, -ᾶσμεν

Derived terms[\[edit\]](#)

► [Ancient Greek words suffixed with -ᾶζω](#)

Related terms[\[edit\]](#)

- -ίζω (-ízō)
- -αστής (-astés)



Cūḷasuññatasuttaṃ: The Lesser Discourse on Emptiness (MN121)
<http://towardssheddingviews.blogspot.com/2016/02/culasunnatasuttam-lesser-discourse-on.html>

SN 12.48 PTS: S ii 77 CDB i 584
Lokayatika Sutta: The Cosmologist
translated from the Pali by
Thanissaro Bhikkhu
1999

Staying at Savatthi. Then a brahman cosmologist [1] went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to the Blessed One, "Now, then, Master Gotama, does everything [2] exist?"
"'Everything exists' is the senior form of cosmology, brahman."
"Then, Master Gotama, does everything not exist?"
"'Everything does not exist' is the second form of cosmology, brahman."
"Then is everything a Oneness?"
"'Everything is a Oneness' is the third form of cosmology, brahman."
"Then is everything a Manyness?"
"'Everything is a Manyness' is the fourth form of cosmology, brahman. Avoiding these two extremes, the Tathagata teaches the Dhamma via the middle: From ignorance as a requisite condition come fabrications. From fabrications as a requisite condition comes consciousness. From consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media. From the six sense

media as a requisite condition comes contact. From contact as a requisite condition comes feeling. From feeling as a requisite condition comes craving. From craving as a requisite condition comes clinging/sustenance. From clinging/sustenance as a requisite condition comes becoming. From becoming as a requisite condition comes birth. From birth as a requisite condition, then aging & death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging/sustenance. From the cessation of clinging/sustenance comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging & death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

"Magnificent, Master Gotama! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama — through many lines of reasoning — made the Dhamma clear. I go to Master Gotama for refuge, to the Dhamma, and to the Sangha of monks. May Master Gotama remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

Notes

1.

The cosmologist (*lokeyata*) schools of thought reasoned from what they saw as the basic principles of the physical cosmos in

formulating their teachings on how life should be lived. In modern times, they would correspond to those who base their philosophies on principles drawn from the physical sciences, such as evolutionary biology or quantum physics. Although the cosmologists of India in the Buddha's time differed on first principles, they tended to be more unanimous in using their first principles — whatever they were — to argue for hedonism as the best approach to life.

2.

"Everything" may also be translated as "the All." Concerning this term, [SN 35.23](#) says, "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This is termed the All. Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his assertion, would be unable to explain, and furthermore would be put to grief. Why is that? Because it lies beyond range." For more on this topic, see [The Mind Like Fire Unbound, Chapter 1](#).

<https://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.048.than.html>

=====

Sabbamekattanti = Everything (The All) is Oneness (Unity)

7) [ekattatā](#) (p. 160)

Ekattata Ekattata f [fr **ekatta**] unity combination unification concentration
Nett 4 72 sq 107 sq

https://dsal.uchicago.edu/cgi-bin/app/pali_query.py?qs=ekat&matchtype=containing

Eka Eka (adj.-num.) [Vedic eka, i. e. e -- ka to Idg. *oi as in Av. aēva, Gr. οἶος one, alone; and also with diff. suffix in Lat. ū -- nus, cp. Gr. οἰνός (one on the dice), Goth. etc. ains = E. one] one. Eka follows the pron. declension, i. e. nom. pl. is **eke** (e. g. Sn 43, 294, 780 etc.) — 1. "one" as number, either with or without contrast to two or more; often also "single" opp. to nānā various, many (q. v.). Very frequent by itself as well as with other numerals, ekangula one thumb Mhvs 29, 11; DhA iii. 127; ekapasse

in one quarter DhA ii.52; ekamaccha a single fish J i.222. In enumeration: eka dve pañca dasa DhA i.24. With other numerals: eka -- tiṇsa (31) D ii.2; °saṭṭhi (61) Vin i.20; °navuti (91) DhA i.97; °sata (101) DhA ii.14. Cp. use of "one less" in ekūna (see under cpds. & ūna). — 2. (as predicative and adj.) one, by oneself, one only, alone, solitary A iii.67 (ek -- uddesa); J i.59 (ekadivasena on the one day only, i. e. on the same day); Dh 395; Sn 35, 1136 (see Nd2 172a), ekaṇ ekaṇ one by one S i 104 (devo ekaṇ ekaṇ phusāyati rains drop by drop), cp. ekameka. — 3. a certain one, some one, some; adj. in function of an indefinite article = a, one (definite or indefinite): ekasmiṇ samaye once upon a time J i.306; ekena upāyena by some means J iii.393; ekaṇ kulaṇ gantuṇ to a certain clan (corresp. with asuka) DhA i.45; ekadivasan one day J i.58; iii.26; PvA 67. Cp. Sn 1069 (see Nd2 172b). — All these three categories are found represented in freq. cpds., of which the foll. are but a small selection.

Ekatta Ekatta (nt.) [abstr. fr. eka] — 1. unity D i.31. — 2. loneliness, solitude, separation Sn 718; Th 1, 49; Miln 162; J vi.64; VvA 202 (= ekābhāva).

Ekattatā Ekattatā (f.) [fr. ekatta] unity, combination, unification, concentration Nett 4, 72 sq, 107 sq.

This saṅkhārā too will pass. All shall be well.

None of the Gaudiya Vaishnava experts I know know Sanskrit grammar which seems strange to me. I'm conjugating on my own using dictionaries. I wanna say ““go into oneness” in both 1st person singular & plural (I & we) vocative , so there are 2 conjugation phrases based on this structure: (any state or condition e.g. % {ekatAM} % {saM-yA} , ``" to go to oneness , become one ") / (any state or condition e.g. एकतां सं-√ या, ‘to go to oneness, become one’)

I think both vocative I & We for “Go into Oneness” is एकतां संयाः

Hindi

Verb[[edit](#)]

बढ़ना • (baṛhnā) (*intransitive*, Urdu spelling *بڑھنا*)

1. to **increase** (*in amount or intensity*) हमारी सेना की ताक़त रोज़ **बढ़** रही है।
hamārī senā kī tāqat roz **bar̥h** rahī hai.
The power of our army is **growing** every day.
देश में ग़रीबी **बढ़** रही है। deś mē ġarībī **bar̥h** rahī hai.
Poverty is **increasing** in the nation.
2. to **grow, become larger** (*in size*) पौधें **बढ़ने** लगे हैं। — paudhē **bar̥hne** lage hāi. — The plants have begun **to grow**.
3. to **rise** (e.g. *price, temperature*)
4. to **develop, advance, progress**
5. to **flourish, thrive**
6. (*with आगे* (āge)) to **move ahead, continue** चित्र को पूरी तरह से देखके वह आगे **बढ़ा**। citra ko pūrī tarah se dekhke vah āge **bar̥hā**.
After seeing the painting closely he **moved on**.
7. to be **extended, stretch out**

from **Sanskrit वर्धते** (*vardhate*, “to grow, increase”)

<https://en.wiktionary.org/wiki/बढ़ना>

बढ़ते रहें

Keep growing/going (Hindi)

<https://www.sanskrit-lexicon.uni-koeln.de/scans/MWScan/tamil/index.html>

(cap)	=	Capeller's Sanskrit-English Dictionary
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vRdh, vardhati, -te

, pp. {vRddha3} 1 (q.v.) A. make to grow, elevate, [[-]] strengthen, cheer, gladden, rouse, inspire; M. (A.) grow, thrive, increase in (acc.); spread, expand, lengthen (days); be blessed or fortunate ({ñdiSThyA}). C. {vardha3yati, -te} A. elevate, rear, bring up, promote, further, make great or strong; delight, cheer, inspire (M. intr. or refl.). -- {ati} grow beyond. {anu} grow after another or in proportion with (acc.); grow or increase gradually. {abhi} grow up, grow stronger or greater, thrive or increase in (instr.), spread, expand, grow beyond (acc.), surpass. {A} A. cause to grow, M. grow, increase. {pari} grow up, increase, get stronger or mightier. C.

cause to swell (the sea); rear up, foster; gladden, delight. {pra} A. elevate, exalt, inspire; M. (A.) grow on or up, thrive, be animated or inspired. C. strengthen, augment, lengthen, bring up, promote, further, exalt. {atipra} grow beyond (acc.), surpass, exceed. {saMpra} grow, increase, augment, thrive. {vi} grow, increase, swell, thrive, be blessed or fortunate; rise, originate. {saMvi} thrive. {sam} A. grant, fulfil (a wish); grow, increase. C. make to grow or thrive, bring up, rear, nourish, feed, strengthen, promote, cherish, embellish. -- Cf. {atipravRddha, ativRddha, pra3vRddha} (sic!), {vivRddha, saMvRddha}.

वर्धति

Sanskrit[[edit](#)]

Etymology[[edit](#)]

From [Proto-Indo-Aryan](#) **Hwárdʰati*, from [Proto-Indo-Iranian](#) **Hwárdʰati*.

Cognate with [Avestan](#) 𐬨𐬀𐬯𐬭𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (*varədaiti*).

Pronunciation[[edit](#)]

- (*Vedic*) **IPA**([key](#)): /ʋér.dʰɐ.t̪i/
- (*Classical*) **IPA**([key](#)): /ʋer.dʰɐ.t̪i/

Verb[[edit](#)]

वर्धति • (várdhati) (*root वृध्, class 1, type P, present*)[1]

1. to [grow](#), [increase](#), [augment](#), [enlargen](#)
2. to [elevate](#), [exalt](#), [praise](#)

<https://en.wiktionary.org/wiki/वर्धति>

Spoken Sanskrit

vardhate	vardhate	verb	feel animated or inspired or
vardhate	vardhate	verb	be exalted or elevated
vardhate	vardhate	verb	rise
vardhate	vardhate	verb	cheer
vardhate	vardhate	verb	gladden
vardhate	vardhate	verb	be filled or extended
vardhate	vardhate	verb	strengthen
vardhate	vardhate	verb	elevate

vardhate	vardhate	verb	grow
vardhate	vardhate	verb	become joyful
vardhate	vardhate	verb	succeed
vardhate	vardhate	verb	exalt
vardhate	vardhate	verb	ascend
vardhate	vardhate	verb	grow up
vardhate	vardhate	verb	become longer or stronger
vardhate	vardhate	verb	exhilarate
vardhate	vardhate	verb	augment
vardhate	vardhate	verb	have cause for congratulation
vardhate	vardhate	verb	cause to prosper or thrive
vardhate	vardhate	verb 1	prosper
vardhate	vardhate	verb 1	grow
vardhate	vardhate	verb 1	increase
vardhate	vardhate	verb 1	thrive

<https://kosha.sanskrit.today/word/sa/wardhate/itrans>

Sanskrit

1st person singular active imperative:

<u>वर्धानि</u>
vardhān

वर्धानि

1st person dual & plural active imperative

<u>वर्धाव</u>	<u>वर्धाम</u>
vardhāva	vardhāma

वर्धाव

वर्धाम

2nd person singular active imperative

<u>वर्ध</u> vardha

वर्ध

2nd person dual & plural active imperative

<u>वर्धतम्</u> vardhatam	<u>वर्धत</u> vardhata
-----------------------------	--------------------------

वर्धतम्

वर्धत

3rd person singular active imperative

<u>वर्धतु</u> vardhatu

वर्धतु

3rd person dual & plural active imperative

<u>अवर्धताम्</u> avardhatām	<u>अवर्धन्</u> avardhan
--------------------------------	----------------------------

अवर्धताम्

अवर्धन्

वृध् [*vṛdh*] [*vṛdh*] Root cl. [1] Ā. (Lit. Dhātup. xviii , 20) [*várdhate*] (Ved. and ep. also [*°ti*] ; pf. [*vavárdha*] , [*vavṛdhe*] Lit. RV. (Ved. also [*vāvṛ*] ; [*vavṛdhāti*] , [*°dhītās*] , [*°dhásva*] Lit. RV. ; [*vāvṛdhéte*] Lit. RV. ; p. [*vāvṛdhát*] Lit. RV. Lit. AV. ; aor. Ved. [*avṛdhat*] , [*vṛdhātas*] , [*°dhātu*] ; p. [*vṛdhát*] , [*°dhāná*]) ; [*avardhiṣṭa*] Lit. MBh. ; Prec. [*vardhiṣīmáhi*] Lit. VS. ; fut. [*vardhitā*] Gr. ; [*vartsyati*] Lit. Kāv. ; [*vardhiṣyate*] Gr. ; inf. Ved. [*vṛdhe*] (" for increase " , " to make glad ") , [*vṛdháse*] , [*vāvṛdhádhyai*] ; Class. [*vardhitum*] ; ind.p. [*vṛddhvā*] , or [*vardhitvā*] Gr. ; in Lit. MBh. √ [*vṛdh*] is

sometimes confounded with √ 1. [*√rt*]) , trans. P. , to increase , augment , strengthen , cause to prosper or thrive Lit. RV. Lit. AV. Lit. ŚBr. Lit. MBh. ; to elevate , exalt , gladden , cheer , exhilarate (esp. the gods , with praise or sacrifice) Lit. RV. ; (intrans. Ā. ; in Ved. P. in pf. and aor. ; in Class. P. in aor. fut. and cond. ; also P. mc. in other forms) , to grow , grow up , increase , be filled or extended , become longer or stronger , thrive , prosper , succeed Lit. RV. ; to rise , ascend (as the scale in ordeals) Lit. Yājñ. Sch. ; to be exalted or elevated , feel animated or inspired or excited by (instr. loc. gen.) or in regard to (dat.) , become joyful , have cause for congratulation ([*√rdhah*] , [*°dhat*] in sacrificial formulas = " mayest thou or may he prosper " ; in later language often with [*diṣṭyā*]) Lit. RV. : Caus. [*vardháyati*] , [*°te*] (in later language also [*vardhāpayati*] ; aor. Ved. [*avīrṣdhat*] , [*°dhata*]) , to cause to increase or grow , augment , increase , make larger or longer , heighten , strengthen , further , promote (Ā. " for one's self ") Lit. RV. ; to rear , cherish , foster , bring up Lit. ib. ; to elevate , raise to power , cause to prosper or thrive Lit. AV. Lit. ŚBr. Lit. MBh. ; to exalt , magnify , glorify (esp. the gods) , make joyful , gladden (Ā. in Ved. also = to rejoice , be joyful , take delight in (instr.) , enjoy Lit. RV. ; with. or scil. [*diṣṭyā*]) to congratulate Lit. Kād. ; (cl. [10] accord. to Lit. Dhātup. xxxiii , 109) " to speak " or " to shine " ([*bhāṣārthe*] or [*bhāṣārthe*]) : Desid. of Caus. see [*vivardhayiṣu*] : Desid. [*vivardhiṣate*] or [*vivṛtsati*] Gr.: Intens. [*varivṛdhyate*] , [*varivṛdhīti*] Lit. ib. <https://sanskrit.inria.fr/MW/248.html>

Capeller Eng

१ वर्ध a. (—°) &

n. increasing, furthering.

वर्ध

várdh-a, a. [√ १. vṛdh] increasing, gladdening (-°);

m. granting of prosperity (RV.¹).

Benfey

वर्ध,

I. m.

१. i. e. वृध् + अ, Increase.

२. Cutting.

II. n. Red lead.

Sanskrit “to go” गम्

Active imperative

1st person (singular, dual, plural):

गच्छतु

गच्छताम्

गच्छन्तु

2nd person:

गच्छ

गच्छतम्

गच्छत

3rd person:

गच्छानि

गच्छाव

गच्छाम

Sanskrit[[edit](#)]

Alternative forms[[edit](#)]

- गच्छ् (gacch)

Etymology[[edit](#)]

From [Proto-Indo-Aryan](#) **gam-*, from [Proto-Indo-Iranian](#) **gam-*, from [Proto-Indo-European](#) **gʷem-*. Cognate with [Latin](#) *veniō*, [Ancient Greek](#) βαίνω (*baínō*), [Old English](#) *cuman* (whence [English](#) *come*).

Pronunciation[[edit](#)]

- (*Vedic*) [IPA\(key\)](#): /gəṃ/
- (*Classical*) [IPA\(key\)](#): /gəṃ/

Root[[edit](#)]

गम् • (gam)

1. to go, move, come

<https://en.wiktionary.org/wiki/गम्>



[illegible]

Pronunciation[edit]

- (*Vedic*) IPA(key): /i/
- (*Classical*) IPA(key): /i/

Root[edit]

इ • (i)

1. to go

Derived terms[edit]

- अय (áya, “going”)
- अयन (áyana, “road, path”)
- अर्थत् (arthét, “active, hasty”)
- इत्या (ityá, “going, stepping”)
- इत्वन् (itvan, “going”)
- इत्वर (itvara, “going, walking”)
- एतोस् (étos, “to go”)
- एत्य (étya, “having come near”)
- एनी (ení, “rushing, darting”)

The DHR connection to keeping going...

(mwd)	= Cologne Digital Sanskrit Lexicon
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dhR

1. P. A1. {%dharati} , {% -te} (Dha1tup. xxii , 3 ; A1. Pot. {%dhareran} A1pS3r.) , but more commonly in the same sense the Caus. form {%dhArayati} , {% -te} (perf. P. {%dA8dhA4ra} , {% -dha4rtha} [Impv. {%dadhartu} AV. Paipp.] ; A1. {%dadhre4} , 3. pl. {% -dhrire4} RV. &c. &c. ; aor. {%adhAram} R. ; {%adhRta} , {%dhRthAs} AV. ; {%a4dIdharat} RV. &c. &c. [%{dIdhar} , {%didhRtam} , {% -ta} RV. ; 3. pl. {% -rata} S3Br.] ; {%adArSIIt} Gr. ; fut. {%dhariSyati} MBh. ; {% -Sye4} AV. ; {%dhartA} BhP. ; inf. {%dhartum} Ka1v. , {% -tavai} Br. [%{dharta4ri} see under {% -Tri}] ; ind. p. {%dhRtvA} , {% -dhRtya} Br.) to hold , bear (also bring forth) , carry , maintain , preserve , keep , possess , have , use , employ , practise , undergo RV. &c. &c. ; (with or scil {%AtmAnam} , {%jIvitam} , {%prANAn} , {%deham} , {%zarIram} &c.) to preserve soul or body , continue living , survive MBh. Ka1v. &c. (esp. fut. {%dhariSyati} ; cf. Pass. below) ; to hold back , keep down , stop , restrain , suppress , resist Br. MBh. Ka1v.

&c.: to place or fix in , bestow or confer on (loc.) RV. AV. Br. &c. ; destine for (dat. ; A1. also to be destined for or belong to) RV. ; present to (gen.) Ka1ran2d2. ; to direct or turn (attention , mind , &c.) towards , fix or resolve upon (loc. or dat.) Up. Ya1jn5. MBh. ; A1. to be ready or prepared for S3Br. ; P. A1. to owe anything (acc.) to (dat. or gen.) MBh. (cf. Pa1n2. 1-4 , 35) ; to prolong (in pronunciation) AitBr. RPra1t. ; to quote , cite L. ; (with %{\garbham}) to conceive , be pregnant (older %{-bham-bhR}) MBh. Ka1v. &c. ; (with %{\daNDam}) to inflict punishment on (loc.) MBh. R. BhP. (also %{\damam}) ; (with %{\kezAn} , or %{\zmazru}) to let the hair or beard grow MBh. ; (with %{\razmIn} [ib.] or %{\praharAn} [S3ak.]) to draw the reins tight ; (with %{\dharamam}) to fulfil a duty R. ; (with %{\vrata4m}) to observe or keep a vow RV. &c. &c. ; (with %{\dhAraNAm}) to practise self-control Ya1jn5. ; (wit. %{\ipas}) to perform penance BhP. ; (with %{\mUrdhnA} or %{-dhni} , %{\zirasA} or %{-si}) to bear on the head , honour highly Ka1v. ; (with or scil. %{\tulayA}) to hold in a balance , weigh , measure MBh. Ka1v. &c. ; (with or scil. %{\manasA}) to bear in mind , recollect , remember ib. ; (with %{\samaye}) to hold to an agreement , cause to make a compact Pan5c. i , 125/126 (B. %{\dRSTvA} for %{\dhRtvA}): Pass. %{\dhriya4te} (ep. also %{-yati} ; pf. %{\dadhre4} &c. = A1. ; aor. %{\adhAri}) to be borne &c. ; so be firm , keep steady RV. &c. &c. ; continue living , exist , remain Br. MBh. Ka1v. &c. (also %{\dhAryate} R.) ; to begin , resolve upon , undertake (dat. ; acc. or inf.) AV. S3Br. ChUp.: Caus. %{\dhAra4yati} , %{-te} see above: Desid. %{\didhIrSati} (see %{-SA}) , %{\didhariSate} Pa1n2. 7-2 , 75 ; %{\didhArayiSati} , to wish to keep up or preserve (%{\AtmAnam}) Gobh. iii , 5 , 30: Intens. %{\da4rdharti} (RV.) and %{\dAdharti} (3. pl. %{-dhrati} TS. ; cf. Pa1n2. 7-4 , 65) to hold fast , bear firmly , fasten. [Cf. Zd. {\dar} [519,2] ; Gk. \$; Lat. {\fre1-tus} , &160659[519 ,2] {\fre1-num}

Capeller's Sanskrit-English Dictionary

dhR

{dharati, -te}), pp. {\dhRta3} (q.v.); C. {\dhArayati, -te} = S. hold, bear, carry on, keep down, suppress, keep back i.e. own to (dat. or gen.); withstand, resist; uphold, maintain, preserve, support, wear, use, possess; turn the mind or set the heart on (loc. or dat.), be determined to (infin.). With {\garbham} become or be pregnant; w. {\daNDam} or {\damam} inflict punishment on (loc.); w. {\vrata3m} observe a vow; w. {\mUrdhnA} ({-dhni}) or {\zirasA} ({-si}) honour highly; w. {\tulayA} weigh, measure; {\ñmanasA} bear in mind, remember; {\ñAtmAnam, prANAn, zarIram} , etc. live on, survive. P. {\dhriyate} ({-ti}) be held, borne, etc., mostly = A. intr. I. {\da3rdharti} & {\dAdharti} hold fast; establish, fix. -- {\adhi} bring upon. carry over to, communicate (loc.). {\abhi} maintain, uphold, withstand. {\ava} settle, establish, state, assume as certain, consider as (2 acc. or acc. & nom. w. {\iti}); learn, hear, understand, perceive, observe, ponder. {A} uphold, preserve, keep

(esp. in the memory), put on or to (loc.). P. {Adhriyate} be (contained) in (loc.). {ud} draw out, elevate, raise, further. {samud} maintain, support. {upa} bear, support, take for, consider as (2 acc.); learn, hear, perceive, observe, think over. {ni} lay down in, bring to (loc.); appoint, render (2 acc.). {nis} take out, set off, ascertain, decide. {pra} keep in mind, think over, ponder; w. {manas} set the mind on (dat.), determine; w. {daNDam} = S. {saMpra} commit, entrust to (dat.); w. {buddhim} & loc. = prec. w. {manas} & dat., {ñmanasA} = S.; make up the mind, resolve, settle. {vi} hold, bear; keep asunder, separate, distribute, arrange; keep from (abl.), withhold, suppress; support, preserve, guard; w. {manas} set the mind upon (loc.). {sam} keep together, bear, support, maintain; keep in mind, remember; keep back, withhold, resist; hold, wear, possess; w. {manas} = prec. -- Cf. {vi3dhRta}

dhAraNA

mf(%{I})n. bearing , supporting VS. TA1r. ; m. a dike or bank L. ; the world L. ; the sun L. ; the female breast L. ; rice-corn L. ; N. of a king of the Na1gas S3atr. ; m. or n. a sort of weight variously reckoned as= 10 Palas , = 16 silver Ma1shakas , = 1 silver Pura1n2a , = 1/10 S3atama1na , = 19 Nishpa1va , = 2/5 Karsha , = 1/10 Pala , = 24Raktika1 Mn. Ya1jn5. Sus3r. Var. &c. ; n. the act of bearing , holding , &c. Ka1v. ; bringing , procuring (cf. %{kAma-}) ; support , prop , stay (cf. %{pRtkivI-} , %{savana}.) ; a partic. high number Buddh. (cf. %{dhamana} , %{dhamara}) ; (%{I}) f. see s.v.

mf(%{I})n. holding , bearing , keeping (in remembrance) , retention , preserving , protecting , maintaining , possessing , having (ifc. or with gen.) TA1r. MBh. Sus3r.: BhP. ; assuming the shape of (gen.) , resembling MBh.xiii , 739 ; m. N. of S3iva MBh. ; of a son of Kas3yapa ib. ; of a prince of the Candravatsas ib. ; du. the two female breasts L. ; (%{dhA4raNa}) n. the act of holding , bearing &c. S3Br. Mn. Ya1jn5. MBh. &c. ; wearing (see %{liGga-}) ; suffering , enduring R. ; keeping in remembrance , memory TA1r. Mn. MBh. Hariv.: immovable concentration of the mind upon (loc.) Veda7ntas. ; restraining (cf. %{zvAsa-}) ; keeping back i.e. pronouncing imperfectly Pra1t. ; (%{A} and %{I}) f. see %{dhAraNA} and %{NI}.

f. (cf. %{-Na} , col. 1) the act of holding , bearing , wearing , supporting , maintaining MBh. R. ; retaining , keeping back (also in remembrance) , a good memory Kat2hUp. Gr2S. MBh. BhP. ; collection or concentration of the mind (joined with the retention of breath) Mn. MBh. Sus3r. Ka1v. Pur. &c. ; cf. MWB. 239 (%{-NAM-dhR} , to exercise concentration Ya1jn5. ; %{-NAM@gataH} ,

having composed one's self R.) ; understanding , intellect Ya1jn5. iii , 73 ; firmness , steadfastness , righteousness L. ; fixed preceptor settled rule , certainty Mn. MBh. ; pl. the 8th to the 11th day in the light half of month Jyaisht2ha Var.

f. {I} bearing, holding; m. N. of a serpent-demon, m. n. a cert. weight; f. {dharaNI} the earth; n. holding, support, bringing, procuring

====

dhAraNa

f. {I} holding, bearing, maintaining (gen. or ---). -- f. {A} wearing, keeping, retaining, maintenance, assistance; remembrance, memory; abstraction of mind, fixed attention (ph.); precept, rule (j.). n. {dhA3raNa} holding, supporting, wearing, keeping (esp. in the memory); bearing, suffering; abstraction or concentration (of the mind)

====

Dharanis ([Devanagari](#): धारणी, [IAST](#): *dhāraṇī*), also known as a Parittas, are [Buddhist](#) chants, mnemonic codes, incantations, or recitations, usually the [mantras](#) consisting of [Sanskrit](#) or [Pali](#) phrases. Believed to be protective and with powers to generate [merit](#) for the Buddhist devotee, they constitute a major part of [historic Buddhist literature](#).^{[1][2][3]} Many of these chants are written in Sanskrit and Pali scripts such as the [Siddham](#)^[4] as well as transliterated into Chinese, Korean, Japanese, Sinhala, Thai and other regional scripts.^{[5][6][7]}

Dharanis are found in the ancient texts of all major traditions of Buddhism. They are a major part of the Pali canon preserved by the [Theravada](#) tradition. [Mahayana](#) sutras – such as the Lotus Sutra and the Heart Sutra – include or conclude with dharani.

Etymology and nomenclature

The word *dhāraṇī* derives from a Sanskrit root $\sqrt{dhṛ}$ meaning "to hold or maintain".^{[1][27]} This root is likely derived from the [Vedic religion](#) of ancient India where chants and melodious sounds were believed to have innate spiritual and healing powers even if the sound cannot be translated and has no meaning (as in a music). The same root gives *dharma* or *dhamma*.^{[1][28]} According to the East Asian Buddhism studies scholar Paul Copp, some Buddhist communities outside India sometimes refer to *dharanis* with alternate terms such as "mantra, hṛdaya (hridiya), paritrana (paritta), raksha (Pali: rakkha), gutti, or vidyā" though these terms also have other contextual meanings in Buddhism.^{[2][29][30]}

According to the traditional belief in Tibetan texts, states Jose Cabezon – the Dalai Lama professor of Tibetan Buddhism studies, there were three [councils](#) and the term *dharani* was recorded and became the norm after the third council.^[31] The first council, according to this belief, compiled the *Sutranta*, the *Vinaya* and the *Abhidhamma* in Vimalabhada to the south of Rajagriha in India. The first council was held in the year Buddha died, but the compiled dhamma consisted of spoken words that were not written down.^[31] The second council occurred about 200 years after the death of the Buddha in a grove provided by [Ashoka](#), where the knowledge was compiled again, but it too did not write anything down.^[31] The third council gathered in Kashmir a century later, according to the Tibetan tradition, and the teachings were put down in writing for those "who had not obtained the power (*dharani*) of not-forgetting" because people were reciting corrupted forms of the teachings of the Buddha. In this context, *dharani* were acknowledged in the Buddhist tradition by about 2nd-century BCE, and they were a memory aid to ground and remember the [dhamma](#) teachings. [

<https://en.wikipedia.org/wiki/Dharani>

====

[चक्र](#) (*cakra*) + [धर](#) (*dhara*)

Noun^[edit]

[चक्रधर](#) • (*cakradhara*) *m*

1. bearing a wheel, wheel-bearer
2. a name of [Vishnu](#), who is represented as holding a [discus](#) in one [hand](#)

Sanskrit verb

धृ *dhṛ*

Etymology[edit]

From [Proto-Indo-Aryan](#) **dʰar-*, from [Proto-Indo-Iranian](#) **dʰar-*, from [Proto-Indo-European](#) **dʰer-* (“to hold, support”).

Pronunciation[edit]

- ([Vedic](#)) [IPA\(key\)](#): /d̪ʱr̪/
- ([Classical](#)) [IPA\(key\)](#): /d̪ʱr̪/

Root[edit]

धृ • (dhr̥)

1. to [hold](#)

[धृय dhraay

Hindi = The view] not really

धृअय

Dhr̥'aya

धृ ई

धृई [Hindi “the fog”?]

ई धृ

ईधृ Īdhr̥

ईधृ [Hindi = frantic]

इ धृ

इधृ

धृ इ

धृइ

धृ

- (dhr) to hold

DHREE

the protection-wheel Yama, which emanates from the syllable dhri, is of the fire element and is in the south. [Ornament of stainless light: an exposition of the kalacakra tantra by Khedrup Norsang Gyatso]

गम्

- (gam) to go , move, come

Seed syllable of Ganesha / Ganapati (Remover of Obstacles)
is GAM / GUM गम्

धृगम्

Dhrgam

Dhri'gam

गम्धृ

Gam-Dhri

Gamdhr Gamdhru Thunderbolt (Hindi?)

dharani – from **DHRI**, to carry – is a verbal expression which permits to
“bear in mind”

When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves'. (Dōgen Recording 2010)

Similarly, Snyder begins 'Endless Streams and Mountains'—the opening poem of *Mountains and rivers without end*—with a 'created space' the reader/listener will have to slide into. In effect, he requests that we change our mental/visual perception; to 'clear' the mind in order to see from two vantage points simultaneously: 'seeing this land from a boat on a lake / or a broad slow river, / coasting by' (MRWE, p. 5).

This changing of fields of perception, such as through movement and stillness, can also be by aural/oral sensory means. Snyder's poem 'Regarding Wave' represents this 'aurally' by metaphoric reference to a 'shimmering bell'. Shimmering is associated with strong and subtle reverberating waves of sound 'through all' once the bell has been rung. Snyder employs another metaphor in the poem. In this instance, it is visual. Hills as they are ordinarily understood—as still—are reconceptualised as a wave-like movement (RW, p. 35):

Every hill, still.
Every tree alive. Every leaf.
All the slopes flow.

Dhṛtarāṣṭra

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This article is about the figure in Buddhist mythology. For the figure in the Hindu epic Mahābhārata, see [Dhritarashtra](#).

Dhṛtarāṣṭra (Sanskrit; Pali: *Dhataratṭha*) is a major deity in [Buddhism](#) and one of the [Four Heavenly Kings](#). His name means "Upholder of the Nation."

Contents

[External links](#) [Names](#)^{[[edit](#)]}

The name *Dhṛtarāṣṭra* is a Sanskrit compound of the words *dhṛta* (possessing; bearing) and *rāṣṭra* (kingdom; territory).^[1] Other names include:

- **Traditional Chinese:** 持國天; **Simplified Chinese:** 持国天; **pinyin:** Chíguó Tiān; **Japanese:** Jikokuten; **Korean:** 지국천 Jiguk cheon; **Vietnamese:** Trì Quốc Thiên, a **calque** of Sanskrit *Dhṛtarāṣṭra*
- **Traditional Chinese:** 提頭賴吒; **Simplified Chinese:** 提头赖吒; **pinyin:** Títóulàizhā; **Japanese:** Daizurata; **Korean:** 제두뢰타; **Vietnamese:** Đê-đầu-lại-tra. This is a transliteration of the original Sanskrit name.
- **Tibetan:** ཡུལ་འཕོལ་སྤྱང་, Wylie: yul 'khor srung, THL Yulchor Sung, "Defender of the Area"
- **Thai:** ท้าวธตรฐ Thao Thatarot is an honorific plus the modern pronunciation of Pali Dhataratṭha.

Characteristics^{[[edit](#)]}

Dhṛtarāṣṭra is the guardian of the eastern direction. He lives on the eastern part of **Sumeru**. He is leader of the **gandharvas** and **piśācas**.

Most East Asian depictions of Dhṛtarāṣṭra show him playing a stringed instrument, but the presence of this motif varies.

Theravāda^{[[edit](#)]}

In the **Pāli Canon** of **Theravāda Buddhism**, Dhṛtarāṣṭra is called Dhataratṭha. Dhataratṭha is one of the Cātummahārājāno, or "**Four Great Kings**." each of whom rules over a specific direction.

He has many sons who go by the title "Indra, as well as a daughter named *Sirī*.^[2]

China^{[[edit](#)]}

In China, Dhṛtarāṣṭra is considered to be a god of music. In Chinese Buddhist iconography, he holds a **pipa** in his hands, indicating his desire to use music to convert sentient beings to Buddhism. He is also regarded as one of the **Twenty Devas** (二十諸天 Èrshí Zhūtiān) or the **Twenty-Four Devas** (二十四諸天 Èrshísì zhūtiān), a group of Buddhist dharmapalas who manifest to protect the Dharma.^[3] In Chinese temples, he is often

enshrined within the Hall of the Heavenly Kings (天王殿) with the other three Heavenly Kings. His name Chíguó Tiān (持國天 lit. "King who holds a country") is a reference to the belief that he can help support a country against enemies.

Japan^[edit]

In Japan, Jikokuten (持国天) is commonly depicted with a fierce expression. He is clad in armor, often brandishing a sword or trident spear while trampling a jaki.^[4]

Nāga King^[edit]

Although an entirely separate figure, Buddhist literature features a [Nāga King](#) also named Dhṛtarāṣṭra. He was the father of [Gautama Buddha](#) in a past life when the latter was a [bodhisattva](#) named *Bhūridatta*. His story may be found in the *Bhūridatta Jātaka* of the [Pali Canon](#).^[5]

He is also mentioned in several [Mahāyāna Sūtras](#), including the [Mahāmāyūrī Vidyārājñī Sūtra](#) and the [Mahāmegha Sūtra](#).

References^[edit]

- ¹ ↑ "[Dhṛtarāṣṭra](#)". *Wisdom Library*. Retrieved 2019-02-20.
- ² ↑ "[Dhatarattha](#)". *Buddhist Dictionary of Pali Proper Names*. Retrieved 2019-02-20.
- ³ ↑ *A dictionary of Chinese Buddhist terms : with Sanskrit and English equivalents and a Sanskrit-Pali index*. Lewis Hodous, William Edward Soothill. London: RoutledgeCurzon. 2004. ISBN 0-203-64186-8. OCLC 275253538.
- ⁴ ↑ "[Jikokuten 持国天](#)". *JAANUS*. Retrieved 2019-02-20.
- ⁵ ↑ "[Bhuridatta Jātaka](#)". *Sutta Central*. Retrieved 2019-02-22.

Aparajita; [Goddess Aparajita](#) is a destroyer [form](#) of Shrī Durgā . Goddess Aparajita manifests from the [womb of the earth](#) with the help of the [absolute earth element](#).

This [manifestation](#) of [Goddess Aparajita](#) is for the [sake](#) of [souls](#) on the [Earth](#).

This [form](#) of the [Goddess](#) which establishes itself on the [throne of the eight petals](#) carries a [trident](#) and with the help of [Deity Shiva](#), seeking assistance from the Dēvatās of [directions](#) and the [Devatas](#) of the premise, destroys the demoniacal energies.

Source

<http://www.forumforhinduawakening.org/understanding/aparajita-form-of-goddess-durga-worshipped-near-shami-tree>

Dhari Devi a temple located on the banks of the [Alaknanda River](#) between [Srinagar](#) and [Rudraprayag](#) in the Garhwal Region of [Uttarakhand, India](#). The temple is home to the upper half of the idol of the goddess Dhari, while the lower half of the idol is located in [Kalimath](#), where she is worshipped as a manifestation of the Goddess [Kali](#).

She is considered to be the guardian deity of Uttarakhand and is revered as the protector of the [Char Dham](#)'s.^{[1][2]} Her shrine is one of 108 [Shakti Sthals](#) in India, as numbered by Srimad Devi Bhagwat.^[3]

<https://www.wisdomlib.org/definition/aparajita>

Aparājita (अपराजित).—Used as a synonym of Mahāviṣṇu. (Mahābhārata, Anuśāsana Parva, Chapter 149, Verse 89).

Aparājita (अपराजित):—One of the Eleven Rudras (*ekādaśa-rudra*), according to the Agni-purāṇa.

Aparājītā (अपराजिता) is the name of a mind-born 'divine mother' (*mātrī*), created for the purpose of drinking the blood of the Andhaka demons, according to the Matsya-purāṇa 179.8. The Andhaka demons spawned out of every drop of blood spilled from the original Andhakāśura (Andhaka-demon). According to the Matsya-purāṇa 179.35, "Most terrible they (e.g., Aparājītā) all drank the blood of those Andhakas and become exceedingly satiated." The Matsyapurāṇa is categorised as a Mahāpurāṇa, and was originally composed of 20,000 metrical verses, dating from the 1st-millennium BCE. The narrator is Matsya, one of the ten major avatars of Viṣṇu.

1b) A son of Kṛṣṇa and Mādrī.*

1c) The horse on which Lalitā rode to fight Kuraṇḍa.*

1d) A Rudra.*

Shaktism (Shakta philosophy)

[«previous (A) next»] — Aparajita in Shaktism glossary

Source: Wisdom Library: Sāktism

Aparājītā (अपराजिता, "invincible, unsurpassed"):—Name of one of the sixty-four *mātrīs* to be worshipped during Āvaraṇapūjā ("Worship of the Circuit of Goddesses", or "Durgā's Retinue"), according to the Durgāpūjātattva. They should be worshipped with either the five *upācāras* or perfume and flowers.

Her mantra is as follows:

ॐ अपराजित्यै नमः

om aparājitya namaḥ.

Source: Shodhganga: Iconographical representations of Śiva (shaktism)

Aparājita (अपराजित) or [Aparājitatāntra](#) refers to one of the [twenty-three Vāmatāntras](#), belonging to the [Śāktāgama](#) (or Śāktatāntra) division of the [Āgama](#) tradition. The Śāktāgamas represent the wisdom imparted by Devī to Īśvara and convey the idea that the worship of Śakti is the means to attain liberation. According to the Pratiṣṭhālakṣaṇasamuccaya of Vairocana, the Śāktatāntras are divided into four parts, the Aparājita-tāntra belonging to the Vāma class.

Source: Kamakoti Mandali: The Yoginis of Narasimha Vyuha

Aparājitā (अपराजिता) is the name of a Mātṛkā-Śakti created by [Mahārudra](#) in order to control the plague of demons created by [Andhakāśura](#).—

Accordingly, Andhaka-Asura tried to kidnap Umā (Devī Pārvatī), and was fiercely attacked by Mahārudra who shot arrows at him from his *mahāpināka*. when the arrows pierced the body of Andhakāśura, drops of blood fell to earth and from those drops, thousands of Andhakas arose. To control this plague of demons, Mahārudra created Mātṛkā-Śaktis [viz., Aparājitā] and ordered them to drink the blood of the demons and drain them dry.

Source: Kamakoti Mandali: Nrisimha matrika-mandala

Aparājitā (अपराजिता) refers to one of the various [Mātṛkā-Śaktis](#) created by [Rudra](#) in order to destroy the clones that spawned from [Andhaka's](#) body.— Accordingly, [...] Andhakāśura attempted to abduct Girājanandinī (Pārvatī) and thus ensued a fierce battle between Andhakāśura and the great Rudra, the Lord of Umā. Like raktabīja, every drop of blood that fell from the body of Andhaka created another Asura like him and in no time, the entire world was filled with Andhakas. To destroy the growing number of Andhakas, Rudra created innumerable Mātṛkā-Śaktis [viz., Aparājitā]. These Śaktis of immense power at once began to drink every drop of blood that flowed from the body of Andhaka, but they could still not effectively contain the emergence of more and more demons.

Shami is highly revered among Hindus and worshipped as part of Dasara festival. This tree is a small moderate sized evergreen thorny tree, with slender branches armed with conical thorns and with light bluish-green foliage.

Prosopis cineraria is a species of flowering tree in the pea family, Fabaceae.

Shami or the White Kutch is one of the sacred trees in India. It is known as Shami or Samee in Sanskrit, Saikanta in Bengali, Gonharea in Oriya, Khejri in Hindi, Banni in Kannada, khejri or Loong Tree in Rajasthan, Jand in Punjabi.

The Bishnoi community of Rajasthan worship the Shami tree, as it is a valuable source of food for them. It is a State tree of Rajasthan. It is also the national tree of the United Arab Emirates. Every Hindu warrior before going to war offers prayers to the Shami tree and seeks its blessings. Prayers are offered to the tree in the belief that they would come back victorious.

Shami tree is worshipped on VijayaDashami day during Navaratri seeking victory in one's pursuit. On the day of Vijaya Dashmi, people in the States of North Karnataka and Maharashtra, exchange Shami leaves, as it brings victory and prosperity.

Shami Bhasma is used to control the effects of Shani, the Saturn. The tree is worshipped with the following shloka:

Shami Shamayate papam shami lokhitkantaka

Dharinyarjunbananam Ramasya priyavadini

Karishmanyatraya yathakal such mya

Tatra nirvighanktri twam bhav Sree Rampujite

Meaning: The Shami tree cleanses sins. Its thorns are reddish in colour. It is Lord Rama's favourite tree and in such a tree Pandavas hid their arms. O Shami, Lord Rama has worshipped you. I now embark upon my journey to victory. May you make it pleasant and free from obstacles!

<https://www.hinduscriptures.com/hindu-lifestyle/shami/31205/>

Sitatapatra (Tib. Dugkarmo) is a goddess of protection from supernatural dangers such as demons and any other harmful influences. Her name means "White Parasol" and she is perceived as a wrathful aspect of the bodhisattva of compassion Avalokiteshvara (Tib. Chenrezig). As an embodiment of one of the Twenty-one Taras, she is known as "Sitatapatra, removing

conflicts and bad dreams” (Tib. Tsodpa Dang Milam Nganpa Selwe Dugkar).

The goddess is a Mahayana version of female deities of early Buddhism, that were worshiped as protectors of royal power. They are called “goddesses of the parasol” and are mentioned in *Muga Pakha Jataka*.

In Indian culture, the white parasol symbolizes kingship and divinity, and in Buddhism – the supreme spiritual power of the Buddha. It is believed that as the parasol protects against the burning sun, so these goddesses protect the royal rulers. This symbolism, however, is not connected with the legend of the origin of Sitatapatra. It focuses on another moment that resembles the origin of the goddess Ushnishavijaya (Tib. Tsugtor Nampar Gyalma).



Sitatapatra with 1000 faces and 1000 hands. From theyoginiproject.org

From the Trayatrimsa heaven, Buddha emanated light from his *ushnisha* – the oval at the top of his head which symbolises the attainment of enlightenment. The light materialized in the syllables of the goddess's mantra, and then in the goddess herself. This legend also explains her full name, Ushnisha Sitatapatra (Tib. Tsugtor Dugkar), which expresses her nature, combining the protective power and the luminosity of the supreme spiritual achievement.

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The goddess is also called Sitatapatra Aparajita or the “Invincible White Parasol.” This name shows her connection with the Hindu goddess Aparajita (form of Durga), one of whose symbols is also the white parasol. The function of the two goddesses is identical. Similar to Sitatapatra, Aparajita also defends against evil forces and supernatural beings that, as a result of the ignorance and selfishness.

Sitatapatra became popular in Tibet and her practice is implemented in all schools of Tibetan Buddhism. Different Tibetan institutions perform elaborated rituals with the goddess, especially at special needs.



Sitatapatra with 1000 faces and 1000 hands. From twitter.com

The goddess has different iconographic manifestations. Her body is white in color – a symbol of the light radiated from Buddha's

ushnisha. She has one or three faces and two hands. The right hand is on her knee holding the wheel of Dharma – a symbol of the truth as ultimate protection or in *varada mudra* (the gesture of generosity). Her left hand is lifted up in front of her heart and holds a white parasol.

Less common are images with six or eight hands in which the goddess holds different attributes: the wheel of Dharma, *vajra*, bow and arrow, sword, lasso, umbrella and flag of victory. Her most popular form is with thousands of faces, hands, and feet. This iconographic style, typical for the Indian and later for the Tibetan art is called the “universal form.” It expresses the omnipotent power of the deity and its infinite forces of a savior. Each of the thousand hands of the goddess has eyes and sometimes the feet and the whole body as well. They symbolize her all-seeing wisdom. In the central hands she holds her most important attributes – the parasol and the wheel of Dharma. In this iconographic form, her body is in standing position, stepping on different evil forces which symbolize the victory over them. Sitatapatra is a complex figure reflecting the characteristics of Indian and Tibetan Buddhism as well as other cultural phenomena in India. Despite the wrathful nature of her protective functions, the goddess is depicted in a peaceful form with signs of a delicate femininity. The combination of protective power and the signs of Buddha’s enlightenment in her nature made her a powerful defender against all evils and one of the most popular Mahayana goddesses. <https://teahouse.buddhistdoor.net/sitatapatra-goddess-of-protection-from-evil-forces/>

Ushnishavijaya (Tib. Tsugtor Nampar Gyalma) is the Buddhist goddess of long life and purification. Her name means “Victorious Crown Protuberance” and it is related to the oval at the top of the head of the Buddha (Skt. *ushnisha*) which symbolises his attainment of enlightenment. She is often accompanied by Buddha Amitayus (Tib. Tsepagme) and White Tara (Tib. Dolkar).

Together they are known as the three long-life deities (Tib. tse lha nam sum), a group formulated mainly in Tibetan Buddhism.

Ushnishavijaya is considered as an embodiment of Prajnaparamita, the Buddhist goddess of wisdom. As with Prajnaparamita and Tara, Ushnishavijaya is called the “Mother of all Buddhas.” As an embodiment of one of the group of the Twenty-one Taras, she is known as “Ushnishavijaya, who attained immortality” (Tib. Chime Tsedrub Tsugtor Nampar Gyalma).

According to Buddhist ideas, death arises as a result of the law of karma and ignorance as the root cause of negative actions. The Buddha’s path offers the opportunity to achieve a spiritual realization in which one can be free from the law of cause and effect and choose when and how to die, as well as the conditions in which to be reborn. This is the exact function of Ushnishavijaya: to help purify negative acts and delusions, to prevent untimely death and as the ultimate goal, and to facilitate the achievement of immortality.

According to Buddhist legends, the origin of the goddess is related to the Buddha Shakyamuni’s residence in the Trayatrimsa heaven, where he went to see his mother Mayadevi and to give Dharma teachings to the gods living there. Concerned about how one of them was suffering, the Vedic god Indra asked Buddha to save him from suffering. In response to this, the Awakened One radiated light from the crown of his head, which transformed into Ushnishavijaya and explained her practice.

The goddess embodies the notion of ushnisha as a sign of ultimate spiritual achievement and omniscience, which has the power to defeat death. Buddhists believe that thanks to the realization of the practice of Ushnishavijaya, they will not be reborn in the lower realms of samsara and will reach the paradise of eternal bliss (Skt. sukhavati, Tib. dewachen).

The iconographic form of Ushnishavijaya was preserved in Tibet during different historical periods. The white color of her body symbolizes the radiance that radiates from the crown of Buddha’s

head. She has three faces (white, yellow, and blue) with different expressions showing the goddess's ability to manifest in different aspects, according to the needs of the sentient beings. Each face has three very large eyes. She is depicted with eight hands. Her right hands hold a crossed vajra – a symbol of the indestructible power of enlightenment, Buddha's figure (Shakyamuni or Amitabha) – a sign of her power to guide beings to the Buddhist paradise, and an arrow piercing the obstacles caused by the Lord of Death. The fourth right hand is in the gesture of generosity (Skt. *varda mudra*). In her left hand, she holds a bow, a lasso, with which she attracts everything that threatens life, and a pot with nectar of immortality (Skt. *amrita kalasha*). The fourth left



hand is in the fearless gesture (Skt. abhaya mudra). The goddess is sitting in a lotus posture (Skt. padmasana) and sometimes she is depicted in a stupa which symbolizes ushnisha and Buddha's enlightened mind.

In the Tibetan tradition, there are images of the goddess in union with her consort, Uhnishchakravartin (Tib. Tsugtor Khorlo Gyurwei Gyalpo), whose name means "the Universal monarch of ushnisha."

Ushnishavijaya has an important role in Mahayana and Vajrayana Buddhism. Her popularity is related to the beliefs in the supernatural power of the radiance emanating from Buddha's crown as well as her victory over death.

Kushmanda is a Hindu goddess, credited with creating the world with her divine smile. Followers of the Kalikula tradition believe her to be the fourth form of the [Hindu goddess Durga](#). Her name signals her main role: Ku means "a little", Ushma means "warmth" or "energy" and Anda means "cosmic egg".^[1]

Kushmanda is worshiped on the fourth day of the festival of [Navratri](#) (nine nights of [Navadurga](#)) and She is believed to improve health and bestow wealth and strength.^[2] Goddess Kushmanda has eight hands and because of that She is also known as Ashtabhuja Devi. It is believed that all the power to bestow Siddhis and Niddhis are located in her Jap Mala.

It is stated that She created the whole universe, which is called Brahmanda (ब्रह्माण्ड) in Sanskrit, by just flashing little bit of her smile. She also likes Bali of white pumpkin known as Kushmanda (कुष्माण्ड). Due to her association with Brahmanda and Kushmanda She is popularly known as Goddess Kushmanda. Her abode is in [Anahata](#) chakra.

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1	Form	2	Origin	3	See also	4
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[References](#)Form^[edit]

Kushmanda is depicted with eight to ten hands holding a trident, discus, sword, hook, mace, bow, arrow and two jars of honey (Elixir) and blood.

Her one hand is always on abhayamudra from which she blesses all her devotees. She rides on a lion.

Origin^[edit]

It is about the time when the universe was no more than a void full of darkness. There were no indications of the world anywhere. But then a ray of divine light, which is ever existing, spread everywhere, illuminating each and every nook of the void. This sea of light was formless. Suddenly, it started taking a definite size, and finally looked like a Divine Lady, who was none other than Goddess Kushmanda herself. The birth of the universe occurred because of the silent smile of Goddess Kushmanda. She was the one who produced the Cosmic egg. Her smile sent away the entirety of the darkness and thus formed a new creation of the universe. She gave light and life to the entire universe with her silent smile. The earth, planets, sun, stars and the galaxies were all brought into being. But to sustain life, the world needed the sun God. So, the Goddess centred herself in between the sun and she became the cause of the energy and light necessary for life.

The sun gives life to the world and Goddess Kushmanda herself is the power of the sun and is the source of all energy when she resides within the core of the Sun God. It was to create a balance in the universe and provide life to all living beings from the sun rays, her power gives the sun its capability to give life to everyone, as she herself is Shakti.

She is the source of Lord Surya's power. Without her, Surya's light and energy will grow dim and fade away and will become powerless. Lord Surya gives life to creation, but she is also the one who is responsible for it too. It is her power that makes him capable of doing so, and when Mahashakti appears in the form of Kushmanda, it is what she does. From her smile, a body of energy came forth from her and from that potent energy, came forth light and creation. She always smiles when the Gods, inferior people and other celestial beings honored her.

When the universe was non-existent and darkness prevailed everywhere, Maa Kushmanda produced the [Cosmic egg](#), bringing light to the universe. Kushmanda has the power and strength to live in the core of Sun. Her luminosity gives the Sun its brightness. She is said to give directions to the Sun God, [Surya](#).^[3]

See also^[edit]

- [Shaktism](#)
- [Adi Parashakti](#)

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1. ^ ["Worship Maa Kushmanda on the fourth day of Navaratri"](http://www.ganeshaspeaks.com). *www.ganeshaspeaks.com*. Retrieved 2015-10-06.
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<https://en.wikipedia.org/wiki/Kushmanda>

- Goddess: Mata Kushmaanda.
- Mantra: Aum Dhraam Dhrim Dhram Se Shukraye Nameh.

Worshipping Goddess Aparajita

Placing an idol of Goddess Aparajita on a rangoli of an octapetalled figure signifies Her ability to control the eight directions

Aparajita is a destroyer form of Goddess Durga. Aparajita manifests from the womb of the earth with the help of the absolute earth element. This manifestation of Goddess Aparajita is for the sake of souls on the Earth. This form of the Goddess which establishes itself on the throne of the eight petals carries a trident and with the help of Deity Shiva, seeking assistance from the Devatas of directions and the Devtas of the premise, destroys the demoniacal energies. When Goddess Aparajita sitting on the throne of the eight petals emerges from the womb of the earth in response to prayers of devotees, the Devtas of the eight directions also manifest to welcome Her. The tips of the eight petals represent these eight Devtas. The destroyer frequencies generated from creation of Goddess Aparajita through the medium of the eight Devtas destroy the accumulated *rajatama* energy purifying the atmosphere to help people on the earth to lead an obstacle-free life.

Since the leaves of Shami are good conservers of energy, worship of Goddess Aparajita is carried out near a Shami tree

``



Shami Tree

The Aparajita form of Goddess Durga is worshipped near the Shami tree because Shami leaves are good conservers of energy and they conserve the energy of Aparajita that manifests in the form of fountains, for long periods. People benefit from this conserved energy of Goddess Aparajita by preserving these leaves in their homes. – (Pujya) Mrs. Anjali Gadgil

Sitātapatrā is one of the most complex Vajrayana goddesses.^[4] According to **Miranda Shaw** in the *Buddhist Goddesses of India*, Sitātapatrā emerged from Buddha's uṣṇīṣa when he was in the **Trāyastriṃśa** heaven.^[citation needed] The Buddha announced her role to "cut asunder completely all malignant demons, to cut asunder all the spells of others...to turn aside all enemies and dangers and hatred." Sitātapatrā's benign and beautiful form belies her ferocity as she is a "fierce, terrifying goddess, garlanded by flames, a pulverizer of enemies and demons."^[5] In the **Mahayana *Sitatapatra Sutra***, she is called *Aparājita* "Undefeatable, Unconquerable" and is also identified as a form of goddess **Tārā**.^[citation needed] In other sutras, she is regarded as a female counterpart to **Avalokiteśvara**, the **bodhisattva** of compassion. Like him, Sitātapatrā manifests in many elaborate forms: having a thousand faces, arms and legs, or simply as a feminine deity of great beauty. Known foremost for her "white parasol" she is most frequently attributed with the "golden wheel". The auspiciousness of the **turning of the dharma wheel** is symbolic of Buddhism, both in its teachings and realizations

गम्धृ

Gam-Dhri

गम् धृ

ई is variant of इ to go

धृ

Sanskrit

Root[\[edit\]](#)

गम् • (gam)

1. to go, move, come

Alt form : गच्छ (gacch)

Etymology[\[edit\]](#)

From [Proto-Indo-Aryan](#) **gam-*, from [Proto-Indo-Iranian](#) **gam-*, from [Proto-Indo-European](#) **g^wem-*. Cognate with [Latin](#) *veniō*, [Ancient Greek](#) βαίνω (*baínō*), [Old English](#) *cuman* (whence [English](#) *come*).

Pronunciation[\[edit\]](#)

- (*Vedic*) [IPA](#)([key](#)): /gəm/
- (*Classical*) [IPA](#)([key](#)): /gɐm/

Derived terms[\[edit\]](#)

- अध्वगत (adhvagaṭ, “traveller”)
- अवगन्तोस् (ávagantaṃ, “to descend; to approach; to visit; to obtain; to undertake”)
- गच्छ (gaccha, “lineage”)
- गच्छति (gácchati, “he goes”)
- गति (gáti, “going”)
- गत्वर (gatvara, “going to a place”)
- गन्तव्य (gantavya, “to be accomplished, to be attained”)
- गन्तुम् (gantum, “to go”)
- गन्तृ (gantr, “goer, mover, comer”)
- गन्तोस् (gántos, “to go”)
- गम (gama, “going, course”)
- गमन (gámāna, “manner of going”)
- गमनीय (gamanīya, “accessible, approachable”)
- गमयितव्य (gamayitavya, “to be spent (time)”)
- गमयितृ (gamayitr, “causing to arrive at, leading to”)
- गमिन् (gamin, “intending to go”)
- गमिष्ठ (gámiṣṭha, “most ready to go, most willing to come”)

- गमिष्णु (gamiṣṇú, “going”)
- गम्य (gamyā, “approachable, accessible”)
- गामिन् (gāmin, “going anywhere”)
- गामुक (gāmuka, “going”)
- जगत् (jāgat, “moving, animal, world”)
- जग्मि (jāgmi, “going, being in constant motion”)
- जङ्गम (jaṅgama, “moving, locomotive”)
- जङ्गमन (jaṅgamana, “course”)
- जिगत्तु (jigatnú, “going quickly, fleet”)
- जिगमिषु (jigamiṣu, “intending to go”)
- पूर्वगत्यन् (pūrvagatvan, “going to meet”)
- पृथुग्मन् (pr̥thugman, “broad-pathed”)
- सुगन्त्व (sugantva, “easily passed”)

[show less](#) ▲

References[edit]

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(mwd)

gam Ved. cl. 1. P. %{\ga4mati} (Naigh. ; Subj. %{\gamam} , %{\ga4mat} [%{\gamAtas} , %{\gamAtha} AV.] , %{\gamAma} , %{\gaman} RV. ; Pot. %{\game4ma} RV. ; inf. %{\ga4madhyai} RV. i , 154 , 6): cl. 2. P. %{\ga4nti} (Naigh. ; Impv. 3. sg. %{\gantū} , [2. sg. %{\gadhi} see %{\A-} , or %{\gahi} see %{\adhi-} , %{\abhy-A-} , %{\A-} , %{\upA7-}] , 2. pl. %{\ga4ntA} or %{\gantana} RV. ; impf. 2. and 3. sg. %{\a4gan} [RV. AV.] , 1. pl. %{\a4ganma} [RV. AV. ; cf. Pa1n2. 8-2 , 65] , 3. pl. %{\a4gman} RV. ; Subj. [or aor. Subj. cf. Pa1n2. 2-4 , 80 Ka1s3.] 1. pl. %{\ganma} , 3. pl. %{\gma4n} RV. ; Pot. 2. sg. %{\gamyAs} RV. i , 187 , 7 ; Prec. 3. sg. %{\gamyA4s} RV. ; pr. p. %{\gma4t} , x , 22 , 6): cl. 3. P. %{\jaganti} (Naigh. ii , 14 ; Pot. %{\jagamyAm} , %{\-yAt} RV. ; impf. 2. and 3. sg. %{\ajagan} , 2. pl. %{\ajaganta} or %{\-tana} RV.): Ved. and Class. cl. 1. P. (also A1. MBh. &c.) , with substitution of %{\gacch} [= \$]

for %{\gam} , %{\ga4cchatī} (cf. Pa1n2. 7-3 , 77 ; Subj. %{\gA7cchAtī} RV. x , 16 , 2 ; 2. sg. %{\gacchAs} [RV. vi , 35 , 3] or %{\gacchAsi} [AV. v , 5 , 6] ; 2. pl. %{\gacchAta} RV. viii , 7 , 30 ; 3. pl. %{\ga4cchAn} RV. viii , 79 , 5 ; impf. %{\a4gacchat} ; Pot. %{\gacchet} ; pr. p. %{\ga4cchat} RV. &c. ; aor. %{\agamat} Pa1n2. 3-1 , 55 ; vi , 4 , 98 Ka1s3. ; for A1. with prepositions cf. Pa1n2. 1-2 , 13 ; 2nd fut. %{\gamiSyati} AV. &c. ; 1st fut. %{\ga4ntA} [Pa1n2. 7-2 , 58] RV. &c. ; perf. 1. sg. %{\jagamA} [RV.] , 3. sg. %{\jagAma} , 2. du. %{\jagmathur} , 3. pl. %{\jagmu4r} RV. &c. ; p. %{\jaganva4s} [RV. &c.] or %{\jagmivas} Pa1n2. 7-2 , 68 f. %{\jagmu4SI} RV. &c. [347,1] ; Ved. inf. %{\ga4ntave} , %{\ga4ntavai4} ; Class. inf. %{\gantum} : Ved. ind. p. %{\gatvAya} , %{\gatvI4} ; Class. ind. p. %{\gatvA4} [AV. &c.] , with prepositions %{\-gamyā} or %{\-gatyā} Pa1n2. 6-4 , 38) to go , move , go away , set out , come RV. &c. ; to go to or towards , approach (with acc. or loc. or dat. [MBh. Ragh. ii , 15 ; xii , 7 ; cf. Pa1n2. 2-3 , 12] or %{\prati} [MBh. R.]) RV. &c. ; to go or pass (as time e.g. %{\kAle@gacchatī} , time going on , in the course of time) R. Ragh. Megh. Naish. Hit. ; to fall to the share of (acc.) Mn. &c. ; to go against with hostile intentions , attack L. ; to de cease , die Ca1n2. ; to approach carnally , have sexual intercourse with (acc.) A1s3vGr2. iii , 6 Mn. &c. ; to go to any state or condition , undergo , partake of , participate in , receive , obtain (e.g. %{\mitratAM@gacchatī} , " he goes to friendship " i.e. he becomes friendly) RV. AV. &c. ; %{\jAnubhyAm@avanIM-gam} , " to go to the earth with the knees " , kneel down MBh. xiii , 935 Pan5cat. v , 1 , 10/11 ; %{\dharaNIM@mUrdhnA-gam} , " to go to the earth with the head " , make a bow R. iii , 11 , 6 ; %{\ma4nasA-gam} , to go with the mind , observe , perceive RV. iii , 38 , 6 VS. Nal. R. ; (without %{\ma4nasA}) to observe , understand , guess MBh. iii , 2108 ; (especially Pass. %{\gamyate} , " to be understood or meant ") Pa1n2. Ka1s3. and L. Sch. ; %{\doSeNa} or %{\doSato-gam} , to approach with an accusation , ascribe guilt to a person (acc.) MBh. i , 4322 and 7455 R. iv , 21 , 3: Caus. %{\gamayati} (Pa1n2. 2-4 , 46 ; Impv. 2. sg. Ved. %{\gamayA} or %{\gAmaya} [RV. v , 5 , 10] , 3. sg. %{\gamayatAt} AitBr. ii , 6 ; perf. %{\gamayA4M@cakAra} AV. &c.) to cause to go (Pa1n2. 8-1 , 60 Ka1s3.) or come , lead or conduct towards , send to (dat. AV.) , bring to a place (acc. [Pa1n2. 1-4 , 52] or loc.) RV. &c. ; to cause to go to any condition , cause to become TS. S3Br. &c. ; to impart , grant MBh. xiv , 179 ; to send away Pa1n2. 1-4 , 52 Ka1s3. ; " to let go " , not care about Ba1lar. v , 10 ; to excel Prasannar. i , 14 ; to spend time S3ak. Megh. Ragh. &c. ; to cause to understand , make clear or intelligible , explain MBh. iii ,



, 10 Ka1s3. ; (causal of the causal) to cause a person (acc.) to go by means of {jigamiSati} another Pa1n2. 1-4 , 52 Ka1s3.: Desid. % {ji4gamiSati} Pa1n2. , or % {jigAMsate} Pa1n2. 6-4 , 16 Siddh. ; impf. % {ajigAMsat} S3Br. x) to wish to go , be going La1t2y. MBh. xvi , 63 ; to strive to obtain S3Br. x ChUp. ; to wish to bring (to light , % {prakA4zam}) TS. i: Intens. % {ja4Gganti} (Naigh.) , % {jaGgamlti} or % {jaGgamyate} (Pa1n2. 7-4 , 85 Ka1s3.) , to visit RV. x , 41 , 1 (p. % {ga4nigmat}) VS. xxiii , 7 (impf. % {aganlgan}) ; [cf. \$; Goth. {qvam} ; Eng. {come} ; Lat. {venio} for {gvemio}.

(cap)

gam, gacchati, -te, gamati, ganti

pp. (--- w. act. & pass. mg.) [[-,]] {gata3} (q.v.) go, move; go or come to, get at, fall into or upon, undergo, incur, reach, acquire (acc. ñ {prati}, loc., or dat.); approach sex. (acc.); move on, wander; keep on (with a pp.); approach mentally, perceive (ñ {manasA}), guess, understand (P. be understood or meant); go away, pass, set out, depart, die. --With the acc. of an abstr. often = become or be w. adj. or pp., as {harSaM gacchati} he becomes glad, {upAlambhanaM gacchati} he is censured (cf. {i}2). C. {gama3yati, -te} cause to go or come, lead or bring towards (acc., dat., or loc.); put a person into a condition (2 acc.); grant, impart (gen. of pers. & acc. of th.); cause to go away i.e. send forth; pass, spend; overcome; *cause a person (acc.) through some other (instr.) to go; make understood, explain; convey the idea of (acc.), mean, denote. D. {ji3gamiSati} & {ji3gAMsati} wish to go, be going. 1. {ga3nlganti} approach, visit. -- {accha, acchA} go to, meet with. {ati} pass away, pass over (acc.). {adhi} get at, meet with, obtain, acquire; commence, undertake, accomplish; approach (sex.), take to wife, marry; find out, invent, discover; perceive, learn, study, read. {samadhi} come near, get at, obtain, acquire; learn, study, read. {anu} go after, follow, accompany (also C.); seek, look for; approach, arrive, visit, enter; observe, obey, imitate, answer to; go out, be extinguished, die. {samanu} go after, follow; penetrate, pervade. {antar} step between, exclude from (abl.). {apa} go away, depart, cease, disappear. {vyapa} the same. {api} go into, join, approach (sex.); get, obtain. {abhi} come near, approach, visit; go after, follow; find, meet; approach (sex.); undertake, take to (acc.), get, acquire; perceive, understand, learn (also C.). {ava} come down, descend; come to, approach, visit; fall into, incur; get, obtain; undergo, undertake; learn from (abl.), perceive, guess, understand; be of opinion, know; take for, consider as (2 acc.). C. bring near, procure; cause to know, make acquainted with, teach (2 acc. or gen. of pers. & acc. of th.). {A} go near, approach, come to (acc. or loc.), come back

(ñ{punar}); meet with (instr.); reach, obtain, get at, undergo, incur; befall, betide. C. bring near, convey; procure, ascertain (acc.), learn from (abl.). D. wish to come to (acc.). I. approach repeatedly (acc.). {adhyA} meet with, encounter, find. {anvA} go after or along. {abhyA} come near, approach, visit; fall into, incur. {upa} & {samupa} the same. {nyA} come down to (acc.). {paryA} go or come round. {pratyA} come back, return from (abl.) to (acc.); return to life, revive, recover. {samA} come together, associate, meet, encounter (instr. ñ{saha} or {sArdham}); come near, approach, come to (acc. or loc.), come back; meet with, find. {ud} go up, rise, shoot up, grow; come forth, extend, spread. {apod}, D. {apojjigAMsati} wish to withdraw from, to avoid (abl.). {abhyud} rise, go out to meet (acc.), extend, spread; agree, consent to (acc.). {pratyud} come forth again; go out to meet or to face (acc.); set out, depart. {upa} come near, approach, visit; go against, attack; meet, encounter, approach (sex.), undertake; undergo incur; reach, befall, happen. {abhyupa} come near, go to, join, get at; reach, obtain; admit, consent to (acc.). {samupa} come near, go to, undergo, incur. {ni} settle down, approach (also sex.), get at, incur, undergo. {upani} & {saMni} meet with, encounter. {nis} go out, depart, proceed from (abl.), appear; go away, disappear; get rid of (abl.); reach, get, fall into ({nidrAm} fall asleep). {vinis} go out, depart, set off, cease, vanish; get rid of (abl.). {parA} go away, depart. {pari} walk about, circumambulate surround, inclose, pervade, spread. {pra} set out, start, advance, proceed; go to, get at (acc.). {pra3ti} go to meet, come back, return. {vi} go asunder, go away, pass, cease, vanish. C. pass, spend (time). {sam} (mostly M.) meet, encounter, join, approach (sex.); harmonize, agree; be fit, answer, correspond. C. bring together, join with (instr.); lead to (acc.), bestow on (loc.). {abhisam} & {upasam} meet with, come (together) to (acc.). --Cf. {anugata, antargata, abhyAgata, A3gata, udgata, upagata, parigata, vigata, saMgata}

Proto-Indo-European[[edit](#)]

Etymology[[edit](#)]

Perhaps some variation or gradation of **g^weh₂-* seen also on **mend^h-* - **meh₂d^h-*, **med-* - **meh₁-*/**meh₁d-*.

Root[[edit](#)]

***g^wem-** (*perfective*)

1. to [step](#)[1]
 1. to [go](#)
 2. to [stand](#)

Old English[[edit](#)]

Etymology[[edit](#)]

From [Proto-Germanic](#) **kwemana*, from [Proto-Indo-European](#) **g^wémt* (“to step”).

Pronunciation[\[edit\]](#)

- [IPA\(key\)](#): /ˈku.man/

Verb[\[edit\]](#)

cuman

1. to [come](#)

NOTE puns: KU (emptiness) , gem

[Proto-Indo-Iranian](#)[\[edit\]](#)

Etymology[\[edit\]](#)

From [Proto-Indo-European](#) **d^her-*.

Root[\[edit\]](#)

***d^har-**

1. to [hold](#), [carry](#)
2. to [bear](#), [support](#)

[Proto-Indo-European](#)[\[edit\]](#)

Root[\[edit\]](#)

***d^her-** (*perfective*)[\[1\]](#)[\[2\]](#)

1. to [support](#)
2. to [hold](#)

See also[\[edit\]](#)

- ***d^herǵ^h-** (“strong, robust”)
- ***d^hers-** (“to be bold”)

Descendants[\[edit\]](#)

- Indo-Iranian: ***d^har-** (“hold, stop, bear, carry, receive, hold up right”) (*see there for further descendants*)

For some reason I mind-hopped to the remover of obstacles. Just clueing readers into my stream of thought. Useful or not, here it is...

<https://en.wikipedia.org/wiki/Kangiten>

Kangi-ten ([Japanese](#): 歓喜天, "God of Bliss"[\[1\]](#)) is a god (*deva* or *ten*) in [Shingon](#) and [Tendai](#) schools of [Japanese Buddhism](#).[\[2\]](#) He is generally considered the Japanese Buddhist form of the [Hindu](#) god, [Ganesha](#) and is

sometimes also identified with the [bodhisattva Avalokiteshvara](#).^{[2][3]} He is also known as **Kanki-ten**, **Shō-ten** (聖天, "sacred god"^[3] or "noble god"^[4]), **Daishō-ten** ("great noble god"^[4]), **Daishō Kangi-ten** (大聖歡喜天), **Tenson** (天尊, "venerable god"^[4]), **Kangi Jizai-ten** (歡喜自在天), **Shōden-sama**, **Vinayaka-ten**, **Binayaka-ten** (毘那夜迦天), **Ganapatei** (誡那鉢底) and **Zōbi-ten** (象鼻天).

Kangiten has many aspects and names, associated with [Vajrayana](#) (Esoteric Buddhist, Tantric, mantrayana) schools,^[2] Shingon being one of them. Although Kangiten is depicted with an elephant's head like Ganesha as a single male deity, his most popular aspect is the **Dual(-bodied) Kangiten** or the **Embracing Kangiten** depicted as an elephant-headed male-female human couple standing in an embrace.

Contents

[References](#)[Names](#)^{[[edit](#)]}

Kangiten inherits many names and characteristics from the [Hindu](#) god [Ganesha](#). He is known as Bināyaka-ten, derived from the epithet *Vinayaka*; Gaṇabachi or Gaṇapati (Gaṇapati is a popular epithet of Ganesha) and Gaṇwha (Ganesha). Like Ganesha, Bināyaka is the remover of obstacles, but when propitiated, he bestows material fortunes, prosperity, success and health. In addition, Bināyaka is said to be destroyer of evil nature, solving dispute and leading people towards moral ways.^[5]

Shō-ten or Āryadeva indicates his association with good luck and fortune.^[5]

The name "Kangi-ten", generally implied to the [Tantric](#) embracing deity icons, is venerated as giver of joy and prosperity.^[5] The Dual Kangiten icon called Soshin Kangi-ten ("dual-bodied god of bliss") is a unique feature of Shingon Buddhism.^[6] It is also called Soshin Binayaka in Japanese, Huanxitian in Chinese ^[7] and Nandikeshvara in Sanskrit.^[1]

Iconography and depictions^{[[edit](#)]}







Daishō Kangi-ten (c. 1832–52) by Philipp Franz von Siebold. Kangiten is depicted as a two-armed god holding a trident and a radish.

Kangiten is often represented as an elephant-headed male and female pair.[3] The genders of the pair is not explicit, but hinted in the iconography. [2][3][6] The female wears a crown, a patched monk's robe and a red surplice, while the male wears a black cloth over his shoulder. He has a long trunk and tusks, while she has short ones. He is reddish-brown in colour and she is white. She usually rests her feet on his, while he rests his head on her shoulder. A variant form called "Shoten Fondly Smiling" form, both of them gaze into each other's eyes, smiling intently. She wears loose garments, while he wears tight ones. Sometimes, they are cloaked in a single garment. In another variant, "Embracing Shoten Looking Over the Shoulder", as the name suggests, the couple look over each other's shoulders. The iconography represents [unity of opposites](#) (coniunctio oppositorum).[8] Though they are separate figures with contrasting iconographies and genders, however they share the common name "Kangiten" and are engrossed in an intimate embrace, indicating their



[nonduality](#). The non-dual is further stressed by sexual indicators like the feet-on-feet or the single garment.^[8]

Shoten may be also depicted as male alone. The deity figure(s) is/are portrayed as elephant-headed, with two, four, six, eight or twelve arms. However, his images are rarely displayed in public.^[2] When depicted as a male, Shoten is generally four-armed, holding a radish and a sweet ([modak](#)). He may also hold a mace, a sword, a cup of ambrosia or have two of his front arms folded.^[9] The six-armed aspect of Kangiten is described carrying a knife, a fruit bowl, a discus in his left hands and a club, a noose and his broken tusk in his right.^[10]

Vinayaka are also depicted in two most important Shingon [mandalas](#), Vajra-dhatu and Garbhakosa-dhatu. The mandalas generally have more than 1 Vinayaka figures. The Vinayakas are elephant-headed, carry emblems such as radish and axe and are seated on lotus pedestals (*padmasana*), the sign of divinity. The Vinayakas are generally positioned as guardians of the directions and serve as protectors against demons and evil. The central figure of the mandalas is [Vairocana](#), one of the [Five Great Buddhas](#), whose incarnation the Vinayakas are considered in this configuration.^[11]

Kangiten may also be depicted symbolically by symbolic syllable called *shuji* or [bija](#) or by symbols such as an umbrella, garland or bow and arrow in mandalas.^[6]

Worship^[edit]



Kangiten's most famous shrine, Hōzan-ji

Kangiten is considered to be endowed with great power.[2] Kangiten is regarded as protector of temples and worshipped generally by gamblers, actors, [geishas](#) and people in the business of "pleasure". Because of Kangiten's esoteric sexual nature, his image is often shrouded from view.[2] [Mantras](#) are often prescribed in ritual texts to appease the deity and even to drive away this obstacle-maker.[22] Rice wine ([sake](#)), radishes ([daikon](#)) and "bliss-buns" (kangi-dan), a deep fried confection filled with red-bean paste which is based on the [modak](#) offered to Ganesha, are offered to the god.[1]

While Kangiten is worshipped throughout Japan, [Hōzan-ji](#) on the summit of [Mount Ikoma](#) is his most important and active temple. Though the temple is believed to have been founded in the sixth century, it came in the limelight in the 17th century when the monk Tankai (1629–1716) made the temple's [Gohonzon](#), a Heian period, gilt-bronze image of the Dual Kangiten, the centre of attraction. In the [Genroku](#) era (1688–1704), [Osaka](#) merchants, especially vegetable-oil sellers, joined Kangiten's cult, attributing their success to his worship.[3] Business people still continue to worship him at the sanctuary and figurines of the Dual Kangiten are found in shops around

the temple. The central Dual Kangiten icon is kept under a phallic cover called the *linga-kosa*, when not being worshipped.^[1] Besides Shingon worship, as of 1979, Kangiten's worship was recorded in at least 243 Japanese shrines.^[4]

Buddhism^[edit]

Ganesha also appears in Buddhism, not only in the form of the Buddhist god *Vināyaka*, but also portrayed as a Hindu [deity](#) form also called *Vināyaka*.^[9] His image may be found on Buddhist sculptures of the late Gupta period.^[10] As the Buddhist god *Vināyaka*, he is often shown dancing, a form called Nṛtta Ganapati that was popular in North India and adopted in Nepal and then into Tibet.^[11] A dancing Ganesha is evident in the Malay archipelago in the temple of [Candi Sukuh](#).

Tibetan Buddhism^[edit]

See also: [*Jambhala*](#) & [*Red Jambhala*](#)



Ganapati, Maha Rakta

Tibetan representations of Ganesha show ambivalent views of him.^[12] In one Tibetan form he is shown being trodden under foot by [Mahākala](#), a popular Tibetan deity.^{[12][13]} Other depictions show him as the Destroyer of Obstacles, sometimes dancing.^[14]

Ganapati, Maha Rakta (Tibetan: རྩོག་པ་འདྲེན་ tsog gi dag po, mar chen. English: The Great Red Lord of Hosts or [Ganas](#)) is a Tantric Buddhist form of Ganapati ([Ganesha](#)) related to the [Chakrasamvara](#) Cycle of Tantras. This form of Ganapati is regarded as an emanation of [Avalokiteshvara](#).

"...beside a lapis lazuli rock mountain is a red lotus with eight petals, in the middle a blue rat expelling various jewels, [above] Shri Ganapati with a body red in colour, having an elephant face with sharp white tusks and possessing three eyes, black hair tied in a topknot with a [wishing-gem](#) and a red silk ribbon [all] in a bundle on the crown of the head. With twelve hands, the six right hold an axe, [arrow](#), [hook](#), [vajra](#), sword and spear. The six left [hold] a [pestle](#), bow, [khatvanga](#), [skullcup](#) filled with blood, skullcup filled with human flesh and a shield together with a spear and banner. The peaceful right and left hands are signified by the vajra and skullcup filled with blood held to the heart. The remaining hands are displayed in a threatening manner. Wearing various silks as a lower garment and adorned with a variety of jewel ornaments, the left foot is extended in a dancing manner, standing in the middle of the bright rays of red flickering light." ([Ngorchen Konchog Lhundrup](#), 1497–1557).^[15]



Vignantaka trampling Vinayaka



Dancing Red Ganapati of the Three Red Deities, [Rubin Museum of Art](#)
This form of Ganapati belongs to a set of three powerful deities known as the 'mar chen kor sum' or the Three Great Red Deities included in a larger set called 'The Thirteen Golden Dharmas' of [Sakya](#). The other two deities are Kurukulle and Takkiraja.

In depictions of the six-armed protector [Mahakala](#) (Skt: Shad-bhuja Mahakala, Wylie: mGon po phyag drug pa), an elephant-headed figure usually addressed as Vinayaka is seen being trampled by the Dharma Protector, but he does not appear distressed. In [Vajrayana](#) and cognate Buddhist art, He is depicted as a subdued god trampled by Buddhist deities like [Aparajita](#), [Parnasabari](#) and [Vignataka](#).

The Tibetan Ganesha appears, besides bronzes, in the resplendent Thangka paintings alongside the Buddha. In "*Ganesh, studies of an Asian God*," edited by Robert L. BROWN, State University of New York Press, 1992, page 241–242, he wrote that in the Tibetan Ka'gyur tradition, it is said that the Buddha had taught the "Ganapati Hridaya Mantra" (or "Aryaganapatimantra") to disciple [Ananda](#).

Shingon Buddhism^[edit]

Main article: [Kangiten](#)

See also: [Hinduism in Japan](#)

Ganesha worship was brought to Japan by early Buddhists through China.

^[16] In Japan the Ganesha worship (Ganapatya tradition) was first mentioned in AD 806.^[17] Scholars commonly date the presence of Ganesha in Japan with the age of [Kukai](#) (774- 834), the founder of the [Shingon](#) sect of Japanese Buddhism. The centrality of the worship of Ganesha or Vinayaka or Kangiten, as he is popularly called in Japan, is a distinguishing feature of this cult. The doctrines, rituals and beliefs of the sect have a number of parallels with the tradition of [Ganapatya](#).

Also called the [Deva](#) of bliss, Kangiten is invoked both for enlightenment and for worldly gains - more for the latter than the former. Kangiten is usually offered sweet confections called “Kangidan” (歓喜団, “bliss-buns”) which are made from curds, honey, and red bean paste. They are wrapped in kneaded dough made from parched flour and shaped like a bun before they are deep fried. Kangidan is a variant of the [modak](#), said to be a favorite of Ganesha. [Daikon](#), [sake](#), and fresh fruits are also common offerings. The offerings are later partaken in the same spirit as Hindus take [prasad](#).

Ganesha is worshipped as god of love by many young boys and girls for achieving success in their courtship. The old worship him for success in business.^[18]^[19]

Kangi figures^[edit]



Ganesha in a Japanese temple.

There are more than thirty distinguishable forms of Ganesha in the Japanese iconographic tradition.^[20]

There are several dual forms. The most typical dual form is the Embracing Kangi. In this form two tall figures with elephant heads and human bodies, male and female, stand in embrace. A new concept of Vinayaka couple both elephant-headed – a unique development in the religious history of Japan. The concept of this twin form of Ganesha (with [Ganeshani](#)) could not develop in India. There are at least three variant types of Embracing Kangi figures. Orthodox [Shingon Buddhism](#) interprets the details of all three types as sophisticated allegorical symbols. Sanford believes that these orthodox Shingon interpretations, of considerable eventual importance in Japanese worship of Ganesha, developed during the [Heian period](#) in an attempt to legitimize Ganesha as a figure in Japanese Buddhism.^[21]

Buddha In Hinduism^[edit]

Main article: [Gautama Buddha in Hinduism](#)

Buddha as avatar of Ganesha^[edit]

Buddha appears as a name of [Ganesha](#) in the second verse of the Ganesha Purana version of the [Ganesha Sahasranama](#).^[22] The positioning

of this name at the beginning of the Ganesha Sahasranama indicates that the name was of importance to the authors of that scripture, who were [Ganapatya Hindus](#).

[Bhaskararaya](#)'s commentary on the Ganesha Sahasranama says that this name for Ganesha means that [the Buddha](#) was an incarnation ([Avatar](#)) of Ganesha.^[23] This interpretation is not widely known even among Ganapatya, and the Buddha is not mentioned in the lists of Ganesha's incarnations given in the main sections of the [Ganesha Purana](#) and [Mudgala Purana](#). Bhaskararaya also provides a more general interpretation of this name as simply meaning that Ganesha's very form is "eternal enlightenment" (*nityabuddha*), so he is named Buddha.

https://en.wikipedia.org/wiki/Ganesha_in_world_religions#Buddhism

Sitātapatrā ([Sanskrit](#): "White Parasol"^[1]) is a protector against supernatural danger in [Buddhism](#). She is venerated in both the [Mahayana](#) and [Vajrayana](#) traditions. She is also known as *Uṣṇīṣa Sitātapatrā*. It is believed that Sitātapatrā is a powerful independent deity emanated by [Gautama Buddha](#) from his [uṣṇīṣa](#). Whoever practices her mantra will be reborn in [Amitābha](#)'s pure land of [Sukhāvatī](#) as well as gaining protection against supernatural danger and [witchcraft](#).

Her name is composed of *sita* ("white") and *ātapatrā* ("parasol" or "umbrella").^[2]

Sitātapatrā is one of the most complex Vajrayana goddesses.^[4] According to [Miranda Shaw](#) in the *Buddhist Goddesses of India*, Sitātapatrā emerged from Buddha's [uṣṇīṣa](#) when he was in the [Trāyastriṃśa](#) heaven.^[citation needed] The Buddha announced her role to "cut asunder completely all malignant demons, to cut asunder all the spells of others...to turn aside all enemies and dangers and hatred." Sitātapatrā's benign and beautiful form belies her ferocity as she is a "fierce, terrifying goddess, garlanded by flames, a pulverizer of enemies and demons."^[5]

In the [Mahayana](#) *Sitatapatra Sutra*, she is called *Aparājita* "Undefeatable, Unconquerable" and is also identified as a form of goddess [Tārā](#).^[citation needed]

In other sutras, she is regarded as a female counterpart to [Avalokiteśvara](#), the [bodhisattva](#) of compassion. Like him, Sitātapatrā manifests in many elaborate forms: having a thousand faces, arms and legs, or simply as a

feminine deity of great beauty. Known foremost for her "white parasol" she is most frequently attributed with the "golden wheel". The auspiciousness of the [turning of the dharma wheel](#) is symbolic of Buddhism, both in its teachings and realizations.^[*citation needed*]

<https://en.wikipedia.org/wiki/Sitatapatra>

This mesmerizing work by master artist Mukti Singh Thapa is of the red, twelve-armed, dancing Ganesh. While traditionally a Hindu deity, this depiction of the elephant-headed Ganesh, or Binayak, is from the Sakya School of Tibetan Buddhism. It depicts Ganesh dancing inside a stylized rock cave, framed by an intricate white torana, while standing on a jewel-spitting rat. This spectacular piece displays Thapa's mastery of the 14th - 16th century Newar Design style through its rich color palette, precise lines and scroll patterns, and use of traditional iconography.

This original thangka, or paubha in Nepal, is painted in the traditional manner

BRIGHT DAWN linguistic roots below... Realign the misaligned deva images you find, which related are to the info found above...

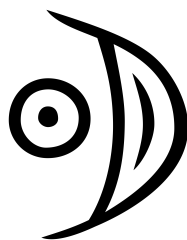


YO bronze age

Japanese Yo = Dawn; Sunlight; Yang

陽

Mei = Japanese “Bright” 明
Chinese



Pronunciation[\[edit\]](#)

[more](#) ▼

- [Mandarin](#) (*Standard*) (*Pinyin*): [míng](#) ([ming2](#))
(*Zhuyin*): ㄇㄧㄥˊ

(*Chengdu, SP*): min2

- [Cantonese](#) (*Guangzhou, Jyutping*): [ming4](#)
(*Taishan, Wiktionary*): men3

- Gan ([Wiktionary](#)): min4 / miang4
- Hakka ([Sixian](#), [PFS](#)): mìn / miàng / màng
([Meixian](#), [Guangdong](#)): min2 / miang2
- Jin ([Wiktionary](#)): ming1
- Min Bei ([KCR](#)): mâng / mêng
- Min Dong ([BUC](#)): màng / mìn
- Min Nan ([Hokkien](#), [POJ](#)): [bêng](#) / [bîn](#) / [miâ](#) / [mê](#) / [mêe](#) / [mî](#)
/ [môa](#) / [mâ](#)
([Teochew](#), [Peng'im](#)): mêng5
- Wu ([Wiktionary](#)): men (T3); min (T3)
- Xiang ([Wiktionary](#)): min2
- [Middle Chinese](#): /mʰiæŋ/more ▼
- [Old Chinese](#)more ▼

([Baxter–Sagart](#)): /*mraŋ/
([Zhengzhang](#)): /*mraŋ/

Definitions[[edit](#)]

明

1. bright; light; brilliant quotations ▼明月 — *míngyuè* — splendid moon
2. clear; limpid (transparent; light-conducting; not obscured) 窗明几净 / 窗明几净 — *chuāngmíngjījìng* — a neat place (literally, "the window is **clear**, the desk is clean")
3. manifest; apparent (easily seen, perceived, or detected) 明顯 / 明显 — *míngxiǎn* — obvious
明瞭 / 明了 — *míngliǎo* — apparent; simple and clear
明明 — *míngmíng* — clearly

4. [vision](#); [sight](#) (the ability to [see](#)) [quotations ▼失明](#) — *shīmíng* — to be blind; to lose **eyesight**
5. (of [vision](#)) [acute](#); [sharp](#); [keen](#) [耳聰目明](#) / [耳聰目明](#) — *ěrcōngmù míng* — sharp at hearing and vision
6. ([figuratively](#)) [intellect](#); [knowledge](#); [judgement](#); [discernment](#); [sensitivity](#) [無明](#) / [无明](#) — *wúmíng* — ignorance; [avijjā](#)
7. ([figuratively](#)) [intelligent](#); [sensible](#); [informed](#); [wise](#) [quotations ▼明智](#) — *míngzhì* — wise; sensible
8. to [understand](#) [講明](#) / [讲明](#) — *jiǎngmíng* — to explain
[你唔明一定要出聲](#)。 [[Cantonese, trad.](#)]
9. [你唔明一定要出声](#)。 [[Cantonese, simp.](#)] *nei5 m4 míng4 jat1 ding6 jiu3 ceot1 seng1*. [[Jyutping](#)]
If you don't **understand** you must speak up.

[我真係唔係好明點解](#) (.....) [[Cantonese, trad.](#)]

10. [我真系唔系好明点解](#) (.....) [[Cantonese, simp.](#)] *ngo5 zan1 hai6 m4 hai6 hou2 míng4 dim2 gaai2* (.....) [[Jyutping](#)]
I really don't get why (...)
11. [tomorrow](#)
12. [next](#); [following](#) [明年](#) — *míngnián* — [next year](#) or the following year

13. (～朝) [Ming dynasty](#)

14. A [surname](#) , listed as #111 on the [Baijiaxing](#)

15. (～母) ([Chinese linguistics](#)) the [Middle Chinese initial](#) of [明](#) (MC *m^ʷiæŋ*)

16. (Should we [delete](#)(+) this sense?) An [orthographic borrowing](#) of the Japanese male given name [*Term?*], *Akira*

See also[[edit](#)]

[Expand](#)

Dynasties (朝代) in Chinese history

Compounds[\[edit\]](#)

[show](#) ▼

Derived terms from 明

Descendants[\[edit\]](#)

Sino-Xenic (明):

- Japanese: 明みょう
(*myō*); 明めい
(*mei*); 明みん
(*Min*)
- Korean: 명 (明, Myeong)
- Vietnamese: minh (明)

References[\[edit\]](#)

- Dictionary of Chinese Character Variants (教育部異體字字典), A01784

Japanese[\[edit\]](#)

Kanji[\[edit\]](#)

See also:

[Category:Japanese terms spelled with 明](#)

明

(*grade 2 “Kyōiku” kanji*)

Readings[\[edit\]](#)

- Go-on:** みょう (*myō*, Jōyō)←みやう (*myau*, [historical](#))
- Kan-on:** めい (*mei*, Jōyō)
- Tō-on:** みん (*min*)
- Kun:** あかり (*akari*, 明かり, Jōyō); あかるい (*akarui*, 明るい, Jōyō); あかるむ (*akarumu*, 明るむ, Jōyō); あからむ (*akaramu*, 明らむ, Jōyō); あきらか (*akiraka*, 明らか, Jōyō); あける (*akeru*,

明ける, Jōyō); あく (aku, 明く, Jōyō); あくる (akuru, 明くる, Jōyō); あかす (akasu, 明かす, Jōyō)

- **Nanori:** あ (a); あか (aka); あかり (akarī); あかる (akaru); あき (aki); あきら (akira); あけ (ake); あける (akeru); きよし (kiyoshī); くに (kunī); さとし (satoshi); てる (teru); とおる (tōru); とし (toshī); なお (nao); のり (nori); はじめ (hajime); はる (haru); ひろ (hiro); み (mī); みつ (mitsu); よし (yoshī)

Compounds[\[edit\]](#)

[show](#) ▼

Compounds

Etymology 1[\[edit\]](#)

Kanji in this term

明

めい

[Grade: 2](#)

[kan'on](#)

From [Middle Chinese](#) 明 (*MC mʷiæŋ*).

The 漢音 (*kan'on*, literally “[Han sound](#)”) reading, so likely a later borrowing from [Middle Chinese](#).

Affix[\[edit\]](#)

明

[めい](#)

⚭ ([mei](#))

1. [bright](#), [brightening](#)
2. [clarifying](#), [understanding](#)
3. [brighten](#), [enlighten](#)
4. open to the world
5. [deity](#), [god](#)

Derived terms[\[edit\]](#)

show ▼

Derived terms

Noun[\[edit\]](#)

明

[めい](#)

• ([mei](#))

1. [brightness](#)
2. [insight](#)
3. [eyesight](#), [vision](#)

Etymology 2[\[edit\]](#)

[Kanji in this term](#)

明

みょう

[Grade: 2](#)

[goon](#)

/m¹au/ → /m¹ɔ:/ → /m¹o:/

From [Middle Chinese](#) 明 (*MC m^ɣiæŋ*).

The [呉音](#) (*goon*, literally “[Wu sound](#)”) reading, so likely the earlier

borrowing from [Middle Chinese](#).

The Buddhist senses are a translation of [Sanskrit](#) [विद्या](#) (*vidyā*, “[knowledge](#), [wisdom](#)”).^[1]

Affix[\[edit\]](#)

明

[みょう](#)

• ([myō](#)) ← [みやう](#) (*myau*)?

1. [bright](#)
2. [light](#), [lamp](#)
3. [clarifying](#)
4. [passing](#) to the [next](#) in [time](#)
5. [graceful](#), [respectful](#)
6. (*[Buddhism](#)*) passing of [knowledge](#), [scholarship](#) or [study](#)

Derived terms[\[edit\]](#)

show ▼

Derived terms

Noun[\[edit\]](#)

明

[みょう](#)

• ([myō](#)) ← [みやう](#) (*myau*)?

1. (*Buddhism*) [knowledge](#) or [wisdom](#) that [dispels](#) the [darkness](#) of [ignorance](#) and [brings](#) to the [realization](#) of [truth](#)
2. (*Buddhism*) an [esoteric mantra](#)

Adnominal[\[edit\]](#)

明

[みょう](#)

• ([myō](#)) ← [みやう](#) (*myau*)?

1. [this coming](#)...

Etymology 3[\[edit\]](#)

[Kanji in this term](#)

[明](#)

みん

[Grade: 2](#)

[tōon](#)



Japanese [Wikipedia](#) has an article on:

[明](#)



English [Wikipedia](#) has an article on:

[Ming dynasty](#)

From [Mandarin 明](#) (míng).

The [唐音](#) (*tōon*, literally “[Tang sound](#)”), so likely this reading was borrowed from around the [Song dynasty](#).

Proper noun[\[edit\]](#)

明

[みん](#)

• ([Min](#))

1. the [Ming dynasty](#) (1368-1644)

Derived terms[\[edit\]](#)

- [明](#)[みん](#)

[曲](#)[きょく](#)

(*minkyoku*)

- [明](#)[みん](#)

[朝](#)[ちょう](#)

(*Minchō*)

- [明](#)[みん](#)

[律](#)[りつ](#)

(*minritsu*)

Etymology 4[\[edit\]](#)

[Kanji](#) in this term

[明](#)

さや

[Grade: 2](#)

Irregular

For pronunciation and definitions of 明 – see the following entry.

(This term, 明, is an alternative spelling of the above term.)

【さ	[adverb] 明, 清:
や】	Alternative spellings 明, 清

Etymology 5[edit]

Kanji in this term
明
あき(ら)
Grade: 2
nanori

Nominalization of the stem of adjective 明らか (*akiraka*, “clear, visible”).

Proper noun[edit]

明

あきら

- (*Akira*)
 1. a male *given name*

References[edit]

- ↑ 1995, 大辞泉 (*Daijisen*) (in Japanese), Tōkyō: Shogakukan, →ISBN

Chinese[edit]

	more ▼ day; sun; date	moon; month
simp. and trad. (日月)	日	月
anagram	月日	

Pronunciation[edit]

more ▼

- [Mandarin](#) (*Pinyin*): [rìyuè](#)
(*Zhuyin*): 日 月
- [Cantonese](#) (*Jyutping*): jat6 jyut6
- [Hakka](#) (*Sixian, PFS*): ngit-ngiét / ngit-ngiàt
- [Min Nan](#) (*POJ*): [lìt-gêh](#) / [jìt-gêh](#) / [jìt-goêh](#) / [lìt-goêh](#)
- [Middle Chinese](#): /ɲit̚ ɲet̚/ [more ▼](#)
- [Old Chinese](#) [more ▼](#)
(*Baxter–Sagart*): /*C.nik [ɲ]^wat/
(*Zhengzhang*): /*ɲjig ɲod/

Noun[[edit](#)]

日月

1. (*literally*) [sun](#) and [moon](#) quotations ▼
2. (*figuratively*) [life](#); [livelihood](#)
3. (*figuratively*) [time](#); [times](#)

Derived terms[[edit](#)]

[show ▼](#)

Derived terms from 日月

Descendants[[edit](#)]

[Sino-Xenic](#) (日月):

- → Japanese: [日月](#) [じつげつ](#)
(*jitsugetsu*)
- → Korean: [일월](#) (日月, irwol)
- → Vietnamese: [nhật nguyệt](#) (日月)

Japanese[[edit](#)]

[Kanji](#) in this term

	
じつ	げつ
Grade: 1	Grade: 1
on'yomi	

Etymology^{[\[edit\]](#)}

From 



(*jitsu*, “sun”) + 



(*getsu*, “moon”).

Pronunciation^{[\[edit\]](#)}

•

- [On'yomi](#)

- IPA^(key): [d͡z̚its̚ᵝgets̚ᵝ]

Noun^{[\[edit\]](#)}









ⓘ ([jitsugetsu](#))

- [sun](#) and [moon](#)
- [life](#), [livelihood](#)

Bright = Enlightened Living (literally same meanings in Chinese)
sun = Appreciation
moon = acceptance

Dawn = Right Understanding (literally same meaning in Chinese)
sunrays = interdependency
mound/aggregates = Impermanence

Old Japanese^[edit]

Noun^[edit]

曉 (akato2ki1) (*kana* あかとき)

1. the [dawn](#), [daybreak](#)

Etymology^[edit]

From 明か (*aka*, the 未然形 (*mizenkei*, “incomplete form”) of verb 明く (*aku*), “to [open](#)”) + 時 (*to2ki1*, “[time](#), [moment](#), [hour](#)”).

Time 時

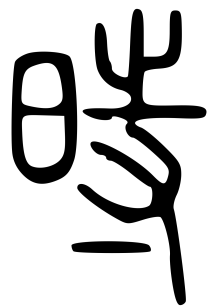
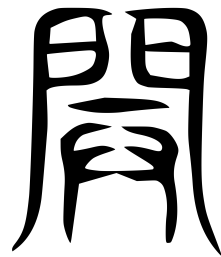
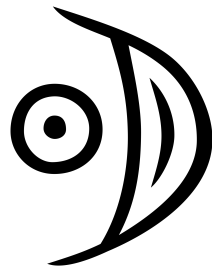
Open 開

Bright = Enlightened Living (literally same meanings in Chinese)

sun = Appreciation or interdependency

moon = acceptance or Impermanence

Dawn



Gyo in Japanese “Dawn” 暁

Korean 효

Chinese

Gyomei 曉
明

Traditional writing of Dawn
is 曉

Translingual[[edit](#)]

Traditional	曉
Shinjitai	曉
Simplified	晓

Han character [\[edit\]](#)

曉 (*radical* 72, 日+8, 12 strokes, *cangjie input* 日十廿山 ([AJTU](#)), *composition* 日堯)

1. [dawn](#), [daybreak](#)
2. [clear](#), [explicit](#)

References [\[edit\]](#)

- KangXi: *not present*, would follow [page 497](#), character 31
- Dai Kanwa Jiten: character 14031
- Hanyu Da Zidian (first edition): *not present*, would follow volume 2, page 1516, character 1
- [Unihan data for U+6681](#)

Japanese [\[edit\]](#)

Shinjitai	曉
Kyūjitai	曉

Kanji [\[edit\]](#)

See also:

[Category:Japanese terms spelled with 曉](#)

曉

(*common “Jōyō” kanji*, *shinjitai kanji*, *kyūjitai form* 曉)

Readings[[edit](#)]

- **Go-on:** きょう (kyō)←**けう** (keu, [historical](#))
- **Kan-on:** きょう (kyō)←**けう** (keu, [historical](#))
- **Kan'yō-on:** ぎょう (gyō, Jōyō)←**げう** (geu, [historical](#))
- **Kun:** あかつき ([akatsuki](#), **暁**, Jōyō)←あかつき ([akatsuki](#), [historical](#))←あかとき ([akatoki](#), ancient); さとす ([satosu](#), **暁す**); さとる ([satoru](#), **暁る**)
- **Nanori:** あき (aki); あきら (akira); あけ (ake); **あつき** (atsuki); さとし (satoshi); さとる (satoru); てる (teru); とき (toki); とし (toshi); ゆたか (yutaka)

Etymology 1[[edit](#)]

Kanji in this term

暁

あかつき

[Grade: S](#)

[kun'yomi](#)

Alternative spelling

暁 (*kyūjitaī*)

〈aka to2ki1〉 → */akatəkʲi/ → /akatsuki/

Shift from [Old Japanese](#) **暁** (*akato2ki1*).^{[1][2][3]}

Originally a compound of 明か (*aka*, the [未然形](#) (*mizenkei*, “incomplete form”) of verb 明く (*aku*, “to [open](#)”) + 時 (*toki*, “[time](#), [moment](#), [hour](#)”).^{[2][3]}

Pronunciation[[edit](#)]

- [Kun'yomi](#)
 - ([Tokyo](#)) あかつき [àkátʰúki] ([Heiban](#) – [0])^[3]
 - [IPA\(key\)](#): [akats̺i̥βki̥]

Noun[[edit](#)]

暁

[あかつき](#)

• ([akatsuki](#)) (*kyūjitai* 暁)

1. the [dawn](#), [daybreak](#) quotations ▼
2. an [event](#), [occasion](#), [occurrence](#)

Synonyms[[edit](#)]

- (*dawn*): See [Thesaurus:明け方](#)

Derived terms[[edit](#)]

[show](#) ▼

Derived terms

Proverbs[[edit](#)]

- 春しゅん
眠みん
暁あかつき
を覚おぼ
えず (*shunmin akatsuki o oboezu*)

Proper noun[[edit](#)]

暁

[あかつき](#)

- ([Akatsuki](#))
 1. a female *given name*
 2. a *surname*

Etymology 2[[edit](#)]

[Kanji](#) in this term

暁

ぎょう

[Grade: S](#)

[kan'yōon](#)

Alternative spelling

曉 (*kyūjitai*)

/geu/ → */gʲəʔ/ → /gʲoʔ/

From [Middle Chinese](#) 曉 (*MC heuX*).

Affix[\[edit\]](#)

曉

[ぎょう](#)

・ ([gyō](#)) ← [げう](#) (*geu*)? (*kyūjitai* 曉)

1. [dawn](#), [daybreak](#)
2. [clear](#)([ly understood](#)), [explicit](#)

Derived terms[\[edit\]](#)

[show](#) ▼

Derived terms

Proper noun[\[edit\]](#)

曉

[ぎょう](#)

・ ([Gyō](#)) ← [げう](#) (*geu*)? (*kyūjitai* 曉)

1. a female *given name*

Etymology 3[\[edit\]](#)

[Kanji in this term](#)

曉

[Grade: S](#)

[nanori](#)

Alternative spelling

曉 (*kyūjitai*)

Nominalization of the stem of adjective [明らか](#) (*akiraka*, “[clear](#), [visible](#)”).

Proper noun[\[edit\]](#)

曉

[あきら](#)

・ ([Akira](#)) (*kyūjitai* 曉)

1. a female *given name*

Etymology 4^[edit]

Kanji in this term

曉

Grade: S

nanori

Alternative spelling

曉 (*kyūjitai*)

Nominalization of classical adjective 聡し (*satoshi*), modern 聡い (*satoi*, “clever, smart, sharp”).

Proper noun^[edit]

曉

さとし

・ (Satoshi) (*kyūjitai* 曉)

1. a male *given name*

Etymology 5^[edit]

Kanji in this term

曉

Grade: S

nanori

Alternative spelling

曉 (*kyūjitai*)

Nominalization of verb 悟る (*satoru*, “to perceive, understand”).

Proper noun^[edit]

曉

さとる

・ ([Satoru](#)) (*kyūjitai* 暁)

1. a male or female *given name*

Etymology 6^[edit]

Kanji in this term

暁

Grade: S

[nanori](#)

Alternative spelling

曉 (*kyūjitai*)

Nominalization of verb 通る (*tōru*, “to be wise”).

Proper noun^[edit]

暁

[とおる](#)

・ ([Tōru](#)) ← とほる (*toforu*)? (*kyūjitai* 暁)

1. a male or female *given name*

Etymology 7^[edit]

Other various *nanori* readings.

Proper noun^[edit]

暁

[あかな](#)

・ ([Akana](#)) (*kyūjitai* 暁)

1. a female *given name*

暁

[あき](#)

・ ([Aki](#)) (*kyūjitai* 暁)

1. a female *given name*
2. a *surname*

暁

[きょう](#)

・ ([Kyō](#)) ← **けう** (*keu*)? (*kyūjitai* 暁)

1. a male or female *given name*

References^{[\[edit\]](#)}

1. [^] **1988**, 国語大辞典（新装版） (*Kokugo Dai Jiten, Revised Edition*) (in Japanese), [Tōkyō: Shogakukan](#)
2. [↑] [Jump up to:](#)
2.0 2.1 **1995**, 大辞泉 (*Daijisen*) (in Japanese), [Tōkyō: Shogakukan](#),
→[ISBN](#)
3. [↑] [Jump up to:](#)
3.0 3.1 3.2 **2006**, 大辞林 (*Daijirin*), Third Edition (in Japanese), [Tōkyō: Sanseidō](#), →[ISBN](#)
4. [^] [Shōtetsu](#) (1997) , Steven D. Carter, editor, *Unforgotten Dreams: Poems by the Zen Monk Shōtetsu* (Translations from the Asian classics), illustrated edition, Columbia University Press, →[ISBN](#), page 38
5. [^] Tsukishima, Hiroshi (1079) *Kojisho Ongi Shūsei 12: Konkōmyō Saishōōkyō Ongi* (in Japanese), [Tōkyō: Kyūko Shoin](#), published 1979, →[ISBN](#).

Okinawan^{[\[edit\]](#)}

Kanji^{[\[edit\]](#)}

See also:

[Category:Okinawan terms spelled with 暁](#)

暁

(*common “Jōyō” kanji*, *shinjitai kanji*, *kyūjitai form* 暁)

Readings^{[\[edit\]](#)}

- **Kun:** あかちち (*akachichi*, 暁)

Etymology^{[\[edit\]](#)}

[Kanji in this term](#)

曉

あかちち

[Grade: S](#)

[kun'yomi](#)

Cognate with [Japanese](#) 暁 (*akatsuki*).

Pronunciation^[edit]

- [IPA](#)^(key): [akat͡ɕit͡ɕi]

Noun^[edit]

曉 ([shinjitai](#) kanji, [kyūjitai](#) kanji 曉, [hiragana](#) あかちち, [rōmaji](#) **akachichi**)

1. the [dawn](#), [daybreak](#)

trad.	曉
simp.	晓

Glyph origin^[edit]

[show](#) ▼

Characters in the same phonetic series (𪛗) (Zhengzhang, 2003)

Phono-semantic compound (形聲, OC **hŋeːwʔ*): semantic 日 (“sun”) + phonetic 堯 (OC **ŋeːw*).

Pronunciation^[edit]

more ▼

- [Mandarin](#) (*Pinyin*): **xiǎo** (**xiao3**)
(*Zhuyin*): ㄒㄧㄠˇ
- [Cantonese](#) (*Jyutping*): **hiu2**

- **Hakka** (*Sixian, PFS*): hiáu
(*Meixian, Guangdong*): hiau3
- **Min Dong** (*BUC*): hiēu
- **Min Nan** (*Hokkien, POJ*): hiáu
(*Teochew, Peng'im*): hiao2 / hiou2
- **Wu** (*Wiktionary*): xiau (T2)
- **Dialectal data**more ▼
- **Middle Chinese**: /heux/ **more** ▼
- **Old Chinese**more ▼

(*Baxter–Sagart*): /*q^{hɿ}ew?/
(*Zhengzhang*): /*hɲe:w?/

Definitions [\[edit\]](#)

曉

1. dawn; daybreak 破曉 / 破晓 — pòxiǎo — dawn, daybreak; to dawn
春眠不覺曉，處處聞啼鳥。 [Classical Chinese, trad.]
2. 春眠不觉晓，处处闻啼鸟。 [Classical Chinese, simp.] From: 孟浩然 (Meng Hao Ran), 《春曉》，8th century CE
Chūn mián bùjué xiǎo, chùchù wén tí niǎo. [Pinyin]
(please add an English translation of this example)
3. to know; to understand; to get quotations ▼ 通曉 / 通晓 — tōngxiǎo — to thoroughly understand
4. (dialectal *Hakka*) will

5. A [surname](#) .

The Way / Tao in Japanese
(&Chinese) 道

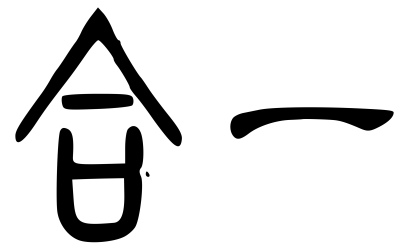
Ancient Chinese

The image shows the seal script for the Chinese character 道 (Tao). It is a stylized, vertical character with three curved strokes at the top and a more complex base.

Way of Oneness in Chinese
& Japanese? 一道

Oneness 合一

[Mandarin](#)
([Pinyin](#)): [héyī](#)

The image shows the simplified Chinese character for Oneness, which is 一 (one). It is a single horizontal stroke.

Way of Oneness 合一道

way of unison

Chinese yana, vehicle (Pinyin): [chéng](#)

乘 𨔵 𨔵

一乘 *ekayāna*, One *yāna*, the One *yāna*, the vehicle of one-ness.

不二 **advaya**

अद्वय

(mwd) ad = 1 cl.2. P. *{a4tts}* , *{Ada}* , *{atsyati}* , *{attum}* , to eat , consume , devour , Ved. Inf. *{a4ttave}* RV.: Caus. *{Ada4yati}* and *{-te}* (once *{adayate}* [A1pS3r.]) to feed [cf. Lith. *{edmi}* ; Slav. *{jamj}* for *{jadmj}* ; Gk. *{edo}* ; Lat. *{edo}* ; Goth. root *{AT}* pres. *{ita}* ; Germ. &5166[17,3] *{essen}* ; Eng. *{to}* *{eat}* , Arm. *{utem}*]

vaya = m. (fr. $\%{\ve}$) one who weaves , a weaver L. ; ($\%{\l4}$) f. a female weaver RV

(otl) vaya = 1. strength, power; 2. increase, abundance

(mwd) advaya = mfn. not two without a second , only , unique m. N. of a Buddha ; ($\%{\am}$) n. non-duality , unity ; identity (especially the identity of Brahma , with the human soul or with the universe , or of spirit and matter) ; the ultimate truth

(cap) advaya = without a second, unique

Mandarin (*Pinyin*): hé yī dào

Japanese: gō ichi dō

合

一

道

Mandarin (*Pinyin*): hé yī chéng / Japanese: gō ichi jō

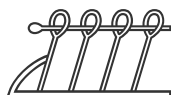
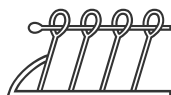
合
(
業

合
一
齋



sunrising Egyptian

<https://en.wiktionary.org/wiki/sšp> high fence & low fence = Bright



[Ssp] (adj.) white, bright {O42 Q3 N5}

[Ssp] (n.) dawn, light {O42 Q3 N8}

[Ssp] (adj.) white, bright {O42 Q3 N8}



  [Ssp] (adj.) white, bright

  [Ssp] (n.) dawn, light {O4

  [Ssp] (adj.) white, bright

  [Ssp] palm (of hand) {O4.



Arabic^[edit]

Etymology 1^[edit]

From the root root ن و ر (n-w-r); compare نُور (nūr, “light”).

Pronunciation^[edit]

- IPA^(key): /naj.jir/

Adjective^[edit]

نَيِّر • (nayyir) (*feminine* نَيِّرة (nayyira), *masculine plural* نَيِّرُونَ (nayyirūna), *feminine plural* نَيِّرَات (nayyirāt), *elative* أَنْوَر (ʾanwar))

1. luminous, lucid; bright
2. shining, brilliant
3. lighted, illuminated, brightly lit
4. clear, plain
5. distinct

N28		Hill with sun rays	Phono. ḥʿ. In ḥʿ “appear.”
T3		Pear shaped mace	Phono. ḥḍ. In ḥḍ “mace,” ḥḍ “white, bright,” ḥḍi “damage.”



ḥḍ Conventional anglicization: *hedj*

Orgyen Tobgyal Rinpoche's handprint in gold paint showing the syllables of the male buddhas on the fingers of the right hand (from left to right ah tram om hung and hrih) and female buddhas on the fingers of the left hand (from left to right pam lam mum mam tam).

天明 = Dawn noun in Japanese
(daybreak) & verb “dawn’s to break” in
Chinese

- Mandarin (*Pinyin*): tiānmíng
(*Zhuyin*): ㄊㄩㄢˊ ㄇㄧㄥˊ
- Cantonese (*Jyutping*): tin1 ming4
- Japanese tenmei [tẽmːeː]

天 = Japanese: [ten] the sky, heaven(s),
fate, providence, the gods [Compare
modern Mandarin reading tiān.]

Etymology 2^[edit]

[Kanji](#) in this term

曉

ぎょう

[Grade: S](#)

[kan'yōon](#)

Alternative spelling

曉 (*kyūjitai*)

/geu/ → */gʲəʔ/ → /gʲoː/

From [Middle Chinese](#) [曉](#) (*MC heuX*).

Affix^[edit]

曉

[ぎょう](#)

・ ([gyō](#)) ← **げう** (*geu*)? (*kyūjitai* [曉](#))

1. [dawn](#), [daybreak](#)
2. [clear](#)([ly understood](#)), [explicit](#)

trad.	曉
simp.	<u>晓</u>

Glyph origin^[edit]

[show](#) ▼

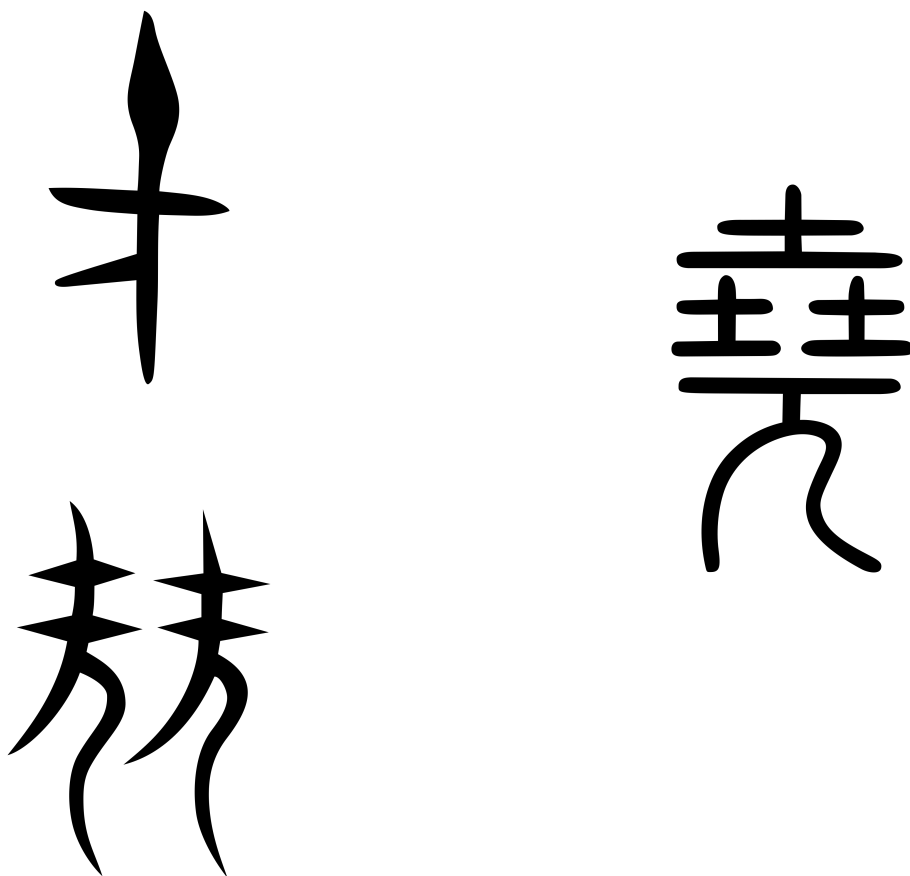
Characters in the same phonetic series (尚) (Zhengzhang, 2003)

Phono-semantic compound (形聲, OC *hɲe:w?): semantic 日 (“sun”) + phonetic 尚 (OC *ɲe:w).

尚

Phono-semantic compound (形聲, OC *ɲe:w): phonetic 尚 (OC *ɲe:w) + semantic 兀 (“towering and bald”). Also an ideogrammic compound (會意): 尚 (“tall (of earth)”) + 兀 (“towering and bald”).

The oracle bone script consists of two 土 (“soil; earth”) at the top and one 兀 at the bottom.



- [Mandarin](#) (*Pinyin*): yáo (yao2)
(*Zhuyin*): ㄧㄠˊ
- [Cantonese](#) (*Jyutping*): j iu4
- [Hakka](#) (*Sixian, PFS*): ngièu
- [Min Dong](#) (*BUC*): ngièu
- [Min Nan](#) (*Hokkien, POJ*): giâu
(*Teochew, Peng'im*): ngiaɔ5 / ngiou5

- [Dialectal data](#)more ▼

- [Middle Chinese](#): /ŋeu/ [more](#) ▼

- [Old Chinese](#) [more](#) ▼

(*Baxter–Sagart*): /*[ŋ]˦ew/

(*Zhengzhang*): /*ŋeːw/

Definitions [\[edit\]](#)

堯

1. ‡ lofty; high
2. [Emperor Yao](#), legendary ruler of ancient China
3. A *surname* .
4. (*Mainland China*) yotta- (SI unit prefix) **Synonym**: 佑 (yòu) (*Taiwan*)

Compounds [\[edit\]](#)

- | | | |
|--|---|--|
| • 堯天舜日 / 尧天舜 | • 堯舜 / 尧舜 (Yáo- | |
|--|---|--|

References [\[edit\]](#)

- “堯”, in 漢語多功能字庫 (*Multi-function Chinese Character Database*)^[1], [香港中文大學](#) (the [Chinese University of Hong Kong](#)), 2014–

- Dictionary of Chinese Character Variants (教育部異體字字典), A00786

Japanese^[edit]

Shinjitai	堯
Kyūjitai	堯

Kanji^[edit]

堯

(*“Jinmeiyō” kanji used for names, kyūjitai kanji, shinjitai form 堯*)

1. [high](#)
2. [far](#)

Readings^[edit]

- **Go-on**: ぎょう (*gyō*)
- **Kan-on**: ぎょう (*gyō*)
- **Kun**: たかい (*takai*, 堯い)

Korean^[edit]

Hanja^[edit]

堯 • (yo) (*hangeul* 요, *revised yo*, *McCune–Reischauer yo*)

undistorted Understanding is right view of
of interdependency (inter-being) & Impermanence
samyak-dṛṣṭi / sammā-diṭṭhi of pratītyasamutpāda / paṭiccasamuppāda
& *anitya / anicca*

[Capeller's Sanskrit-English Dictionary]

sAmya n. equality, resemblance or likeness to (instr. {ñsaha}, gen., loc.,
or ---); right or normal condition; equanimity, impartiality, justice.

$$U = i+I$$

i = interdependency

I = Impermanence

i + I = -i = i (anatman / anatta / non-self / knowing
selflessness)

$$U = i$$

$$U = i\&I$$

$$U = \text{Bright} = \text{sun \& moon} = \text{明} =$$



= to understand = I&i = active mode: seeing the
intricacies of interbeing & passive mode: to remain

open to the world of Impermanence = 𑖀 (G T3

U+13309, mace ḥḍ, “white, bright”)

sun = interdependency (life on earth is dependent upon the energy of the sun)

moon = Impermanence (the moon continually passes through cycles of wax & wane, changing, from our perspective, in shape & color)

BR = breath = spirit = inspiration = understanding

Br. = abbreviation for brother, entailing a brotherly relationship relating to inter-being.

Dutch[[edit](#)]

Pronunciation[[edit](#)]

- [IPA\(key\)](#): /buːr/

• audio	.
	MENU 0:00

- Hyphenation: boer
- Rhymes: -ur

Etymology 1[[edit](#)]

From [Middle Dutch](#) *bure*, from [Old Dutch](#) **būr*, from [Proto-Germanic](#) **būraz* (“dweller, inhabitant”), thus originally the same as modern *buur* (“neighbour”). The form *boer* is that of many eastern dialects including [Limburgish](#), where Germanic *-ū-* has been retained as a back vowel. In early modern Dutch these two dialectal forms were adopted as semantically distinguished words. Cognate to [Old English](#) *būr*, *gebūr* (whence English *bower*) and Old High German *būr* (whence German *Bauer*).

Noun[[edit](#)]

boer *m* (plural **boeren**, diminutive **boertje** *n*, feminine **boerin**)

1. A ([male](#)) [farmer](#), [peasant](#).

-ITE = suffix used to form nouns denoting **followers** of a specified **idea** (here denoting one mindful of interdependence & Impermanence).

Breathing in inter-being; Breathing out impermanence.

Tahitian[[edit](#)]

Verb[edit]

‘ite

1. [know](#)

Adjective[edit]

ITE (not [comparable](#))

1. ([medicine](#)) Initialism of **in the ear**.

Japanese[edit]

Noun[edit]

いて・[\(ite\)](#)

1. 射手: [archer](#)

Latin[edit]

Verb[edit]

īte

1. [second-person plural active imperative](#) of **eō**

Command: You (plural) Go! [Y'all aim to understand / to follow !]

Verb[edit]

eō (present infinitive **īre**, perfect active **īī** or **īvī**, supine **itum**); *irregular conjugation, irregular*

1. (*intransitive*) (to move oneself): I [go](#), I [move](#) (myself) (any kind of animate or inanimate motion: [walk](#), [ride](#), [sail](#), [fly](#), etc.)
quotations ▼ Synonyms: [baetō](#), [bētō](#), [cēdō](#), [gradior](#), [vādō](#)
Rōmānī īte domum! Romans, **go** home!

Rōmānī īerunt domum. The Romans **have gone** home.

2. (to move forward in space or time): I [advance](#), I [proceed](#), I [progress](#); I [go forth](#), I [move forward](#), I [move onward](#) quotations ▼ Synonyms: [prōcēdō](#), [prōdeō](#), [prōgredior](#)

3. (*to continue to move oneself as before*): I [proceed](#); I [carry on](#), I [go on](#), I [keep going](#), I [move along](#), I [move on](#)
4. (*to occur resultantly*): I [happen](#) as a [consequence](#): I [result](#), I [follow](#)
5. (with the supine): I [make-ready](#) for an action: I [prepare](#), I [set about](#) quotations ▼
6. (in [periphrastic](#) constructions), (*suggesting intent with futurity*): I [aim](#), I [intend](#), I [mean](#) quotations ▼
7. (*law*) I go over to the opposing opinion or other side in voting: I [accede](#), I [cross over](#) quotations ▼
8. (*business*) I [go for](#); I am [sold](#) at (a certain price) (*confer* [vēneō](#)) quotations ▼

Japanese Etymology 1

Kanji in this term
明
めい
Grade: 2
kan'on

From [Middle Chinese](#) 明 (*MC m'ɿæŋ*).

The 漢音 (*kan'on*, literally “[Han sound](#)”) reading, so likely a later borrowing from [Middle Chinese](#).

Affix[\[edit\]](#)

明

[めい](#)

⚭ ([mei](#))

1. [bright](#), [brightening](#)
2. [clarifying](#), [understanding](#)
3. [brighten](#), [enlighten](#)
4. open to the world
5. [deity](#), [god](#)

Noun[\[edit\]](#)

明

めい

・ (mei)

1. brightness
2. insight
3. eyesight, vision

Enlightened bE-ing is living with dEEp acceptance & Appreciation

E = a+A

a = acceptance (passive mode: let go; include & transcend) = ahhh... (sound of releasing / releaving, not E tones)

A = Appreciation (active mode: keep giving; to be generous & to cherish) = Aha! (as a strong Exclamation of Exaltation / raising up).

A+a=v

E = v

E = A+a

**Ata(h) = [Arabic: gift/endowment; Hebrew: to Enwrap oneself] =
to live enwrapped (enraptured) with acceptance & Appreciation = E**

Dawn

G N28  mound with sunrays

h' as in "to appear"

**mound = acceptance; an embankment to shield (to accept) attacks; grounded mountain
Sun rays = radiation of Appreciation**

acceptance relates to Impermanence.

Appreciation relates to inter-being.

a = acceptance of I

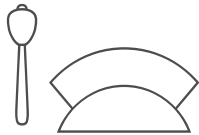
A = Appreciation for i

v = ixI

BRIGHT DAWN
in Egyptian Hieroglyphics



bright sunrising



In Japanese

**暁
明**

gyo-mei / dawn-bright

Emoji language



Bright Button was approved as part of [Unicode 6.0](#) in 2010 under the name “High Brightness Symbol” and added to [Emoji 1.0](#) in 2015.

Sunrise was approved as part of [Unicode 6.0](#) in 2010 and added to [Emoji 1.0](#) in 2015.



Ancient Chinese : Mandarin

Sun (*Standard*)

(*Pinyin*): rì

Club (*Pinyin*): yáo

Bright (*Pinyin*): míng



Bright Break of Dawn

https://en.wiktionary.org/wiki/שַׁחַר_בְּהִיר

Hebrew

שַׁחַר בְּהִיר

shakhar bahír

Amharic

ቢሩካ ገዛ

biruhi gohi

Hindi

उज्ज्वल भोर

ujjval bhor

Sanskrit

उज्ज्वला उषस्

Ujjvalā Ushas

Nepali

उज्यालो बिहान

Ujyālō bihāna

Macedonian

Светла Зора

Svetla Zora

Latin

Clāra Aurōra

Ancient Greek

λαμπρᾶ Ἠώς
lampra Eos

lampra

Arabic

فَجْرٌ مَشْرِقٌ

fajr mashriq

Scots Gaelic

Dawn Soilleir

Thai

รุ่งอรุณที่สดใส

Rùngxrun thī s̄d̄sī

Russian

Свѣтлая зоря
Svétlaja Zorya

Urdu

اجو لفجر

Bright

BR = breath = spirit = inspiration = understanding

-ITE = suffix used to form nouns denoting **followers** of a specified **idea** (here denoting one mindful of interdependence & Impermanence).

Breathing in inter-being; Breathing out impermanence.

Dawn

D = door (dalet = door, poor, lift up)

The letter Δ means directed-trajectory.

Webster's defines *direct* as "to manage or guide; to regulate the course of;" and *traject* as to "transport, transmit." A directed-trajectory is a guided transmission.

AWN = awen. **Awen** is a [Welsh](#), [Cornish](#) and [Breton](#) word for "(poetic) [inspiration](#)" used by the Druids to refer to The Divine Spirit.

AWiN = in awe, awe being an appreciative feeling of reverence & amazement

Dawn = Direct transmission of lifting up in/of/from/through Awe

Bright = adjective as defined by Wiktionary as

Adjective[\[edit\]](#)

bright ([comparative brighter](#), [superlative brightest](#))

1. [Emitting much light](#); [visually dazzling](#); [luminous](#), [lucent](#), [radiant](#).
[quotations](#) ▼ *Could you please dim the light? It's far too **bright**.*
2. Of light: [brilliant](#), [intense](#).
3. Of an [object](#), [surface](#), etc.: [reflecting](#) much light; [having](#) a [high lustre](#); [gleaming](#), [shiny](#). Synonyms: [lustrous](#); see also [Thesaurus:shiny](#)
Antonym: [dull](#)
4. Of a [place](#): not [dark](#); [well-lit](#). [quotations](#) ▼
5. Of [climate](#) or [weather](#): not [cloudy](#) or [gloomy](#); [fair](#); also, of a [period of time](#), the [sky](#), etc.: [characterized](#) by much [sunshine](#) and [good weather](#). [quotations](#) ▼
6. ([figuratively](#))
 1. Of a [colour](#): not [muted](#) or [pale](#); [bold](#), brilliant, [vivid](#). [quotations](#) ▼
 2. Of an object, surface, etc.: having vivid colour(s); [colourful](#).
[quotations](#) ▼ *The orange and blue walls of the sitting room were much **brighter** than the dull grey walls of the kitchen.*
3. Of a [musical instrument](#), [sound](#), or a [voice](#): [clearly audible](#); [clear](#), [resounding](#), and often [high-pitched](#).

4. Of a [room](#) or other place: having [acoustic qualities](#) that [tend](#) to [cause](#) much [echoing](#) or [reverberation](#) of sound, particularly at high [frequencies](#).
5. Of a [scent](#) or [taste](#): not [bland](#) or [mild](#); bold, [sharp](#), [strong](#).
6. Of a [substance](#): clear, [transparent](#); also, [pure](#), [unadulterated](#); (*specifically*) of [wine](#): [free](#) of [suspended particles](#); not cloudy; [fine](#). quotations ▼
7. [Glorious](#); [illustrious](#). quotations ▼
8. In [good spirits](#); [happy](#), [optimistic](#). quotations ▼ Synonyms: *see Thesaurus:happy*
Antonyms: *see Thesaurus:sad*
*I woke up today feeling so **bright** that I decided to have a little dance.*
9. Of the [face](#) or [eyes](#), or a [smile](#): [showing happiness](#) or [hopefulness](#); [cheerful](#), [lively](#). quotations ▼
10. Of a person: lively, [vivacious](#). quotations ▼
11. Of a period of [history](#) or time: happy, [prosperous](#), [successful](#). quotations ▼ *She has a **bright** future ahead.*
12. Of an [opportunity](#) or [outlook](#): having a [reasonable chance](#) of [success](#); [favourable](#), good. *If he trains hard, his chances of winning the competition are **bright**.*
13. Of [conversation](#), [writing](#), etc.: [imaginative](#) or [sparkling](#) with [wit](#); [clever](#), [witty](#).
14. Having a clear, [quick intellect](#); [intelligent](#). quotations ▼ Synonyms: *see Thesaurus:intelligent*
Antonyms: *see Thesaurus:stupid*
*She's very **bright**. She was able to solve the problem without my help.*
15. ([archaic](#))

1. Of the eyes: **able** to **see** clearly; of **eyesight**: **keen**, sharp.
2. **Manifest** to the **mind** as light is to the eyes; clear, **evident**, **plain**. quotations ▼
16. (*music*) Of a **rhythm** or **tempo**: lively, **upbeat**.
7. (*metallurgy*) Of a **metal** object or surface: **lacking** any **protective coating** or surface **treatment** for the **prevention** of **corrosion**.

Translations[edit]

±

show ▼

emitting much light; visually dazzling — *See also translations at* **luminous**, **radiant**

±

show ▼

of light: brilliant, intense — *See also translations at* **brilliant**, **intense**
of an object, surface, etc.: reflecting much light; having a high lustre —
see **gleaming**, **shiny**
of a place: not dark — *see* **well-lit**

±

show ▼

of climate or weather: not cloudy or gloomy — *See also translations at* **fair**

±

show ▼

of a period of time, the sky, etc.: characterized by much sunshine and good weather

±

show ▼

of a colour: not muted or pale — *See also translations at* **bold**, **vivid**
of an object, surface, etc.: having vivid colour(s) — *see* **colourful**
of a musical instrument, sound, or a voice: clearly audible — *see* **resounding**

±

show ▼

of a room or other place: having acoustic qualities that tend to cause much echoing or reverberation of sound
of a scent or taste: not bland or mild — *see* **bold**, **sharp**
of a substance: clear, transparent; also, pure, unadulterated — *see* **pure**, **transparent**
glorious, illustrious — *see* **glorious**, **illustrious**

±

show ▼

in good spirits — See also translations at [happy](#), [optimistic](#)
of the face or eyes, or a smile: showing happiness or hopefulness — see
[cheerful](#), [lively](#)

of a person: lively, vivacious — see [lively](#), [vivacious](#)
of a period of history or time: happy, prosperous, successful — see
[prosperous](#), [successful](#)

±

show ▼

of an opportunity or outlook: having a reasonable chance of success
of conversation, writing, etc.: imaginative or sparkling with wit — see
[clever](#), [witty](#)

±

show ▼

having a clear, quick intellect — See also translations at [intelligent](#)
of the eyes: able to see clearly; of eyesight: keen, sharp — see [keen](#),
[sharp](#)

manifest to the mind as light is to the eyes — see [evident](#), [plain](#)
of a rhythm or tempo: lively, upbeat — see [lively](#), [upbeat](#)

±

show ▼

of a metal object or surface: lacking any protective coating or surface
treatment for the prevention of corrosion

Dawn = verb defined by Wiktionary as

Verb[\[edit\]](#)

dawn (*third-person singular simple present* [dawns](#), *present participle* [dawning](#), *simple past and past participle* [dawned](#))

1. (*intransitive*) To [begin](#) to [brighten](#) with [daylight](#). [quotations](#) ▼ *A new day **dawns**.*
2. (*intransitive*) To start to [appear](#) or be [realized](#). [quotations](#) ▼ *I don't want to be there when the truth **dawns** on him.*
3. (*intransitive*) To begin to give promise; to begin to appear or to expand.

$$\begin{aligned} O &= a \cdot A \cdot v \\ O &= \{a, A, v\} \\ O &= a + A + v \end{aligned}$$

$$\begin{aligned} O &= a + v \\ O &= \{a, v\} \\ O &= a \cdot v \end{aligned}$$

$$\begin{aligned} O &= \text{Oneness as in advaya unity not radical monism} \\ O &= U + E = i + v \end{aligned}$$

$$\begin{aligned} U &= i + I \\ E &= a + A \\ O &= U + E \end{aligned}$$

$$\begin{aligned} &\text{Formula 1:} \\ &[\text{let } U = i + I; \text{ let } E = a + A] \\ &O = U + E \end{aligned}$$

Luminous mind (**Skt.** *prabhāsvara-citta* or *ābhāsvara-citta*, **Pali:** *pabhassara citta*; **Tib.** འོ་སལ་གྱི་སེམས་ 'od gsal gyi sems; **C.** 光明心 *guangmingxin*; **J.** 光明心 *kōmyōshin*; **K.** *kwangmyōngsim*) is a Buddhist term which appears in a **sutta** of the **Pali Anguttara Nikaya** as well as numerous **Mahayana** texts and **Buddhist tantras**.^[1] It is variously translated as "brightly shining mind", or "mind of clear light" while the related term **luminosity** (**Skt.** *prabhāsvaratā*; **Tib.** འོ་སལ་བ་ 'od gsal ba; **Ch.** *guāng míng*;

Jpn. *kōmyō*; Kor. *kwangmyōng*) is also translated as "clear light" in Tibetan Buddhist contexts or, "purity" in East Asian contexts.[2] The term is usually used to describe the mind or consciousness in different ways.

This term is given no direct doctrinal explanation in the Pali discourses, but later Buddhist schools explained it using various concepts developed by them.[3] The [Theravada](#) school identifies the "luminous mind" with the *bhavana*, a concept first proposed in the [Theravāda Abhidhamma](#). [4] The later schools of the [Mahayana](#) identify it with both the Mahayana concepts of *bodhicitta* and *tathagatagarbha*. [5] The notion is of central importance in the philosophy and practice of [Dzogchen](#). [6]

In [Sanskrit](#) Mahayana texts and their translations, the term is a compound of the intensifying prefix *pra-*, the verbal root *bhāsa* (Tibetan: 'od) which means light, radiance or luminosity and the modifier *vara* (Tibetan: *gsal ba*) which means 'clear,' and also 'the best of, the highest type.' [16] Jeffrey Hopkins' Tibetan-Sanskrit dictionary glosses the term compound as: clear light; clearly luminous; transparently luminous; translucent; brightly shining; transparent lucidity; splendor; radiance; illumination; spread the light; lustre; come to hear; effulgence; brilliance. [17]

Mahayana texts[\[edit\]](#)

[Mahayana sutras](#) generally affirm the pure and luminous nature of the mind, adding that this is its natural condition (*prakṛti-prabhāsvara-citta*). [12] In the *Pañcavimsati Prajñāparamita* *sutra*, the *prabhāsvara-citta* is interpreted thus:

This mind (*citta*) is no-mind (*acitta*), because its natural character is luminous. What is this state of the mind's luminosity (*prabhāsvat*)? When the mind is neither associated with nor dissociated from greed, hatred, delusion, proclivities (*anusaya*), fetters (*samyojana*), or false views (*drsti*), then this constitutes its luminosity. Does the mind exist as no-mind? In the state of no-mind (*acittat*), the states of existence (*astit*) or non-existence (*nstit*) can be neither found nor established... What is this state of no-mind? The state of no-mind, which is immutable (*avikra*) and undifferentiated (*avikalpa*), constitutes the ultimate reality (*dharmat*) of all dharmas. Such is the state of no-mind. [12]

A similar teaching appears in some recensions of the *Aṣṭasāhasrikā* (8000 lines) *Prajñāpāramitā Sūtra*. [Edward Conze](#) considered the teaching on the "essential purity of the nature of mind" (*prakṛti cittasya prabhāsvara*; *xinxiang benjing*, 心相本淨) to be a central teaching of the Mahayana.

However according to Shi Huifeng, this term is not present in the earliest textual witness of the *Aṣṭasāhasrikā*, the *Daoxing Banruo Jing*, attributed to [Lokaksema](#) (c. 179 CE).^[18] Mahayana texts like the *Ratnagotravibhanga*, also associate *prabhāvara* with awakening (*bodhi*) and also another term, natural or original purity of mind (*cittaprakṛtivisuddhi*).^{[19][20]} In some Mahayana shastras, natural purity is another term for [Emptiness](#), Suchness and [Dharmadhātu](#).^[21] [Asanga's Mahayanasamgraha](#) for example, states: The essential purity (*prakṛtivyavadāna*), i.e., the true nature (*tathatā*), emptiness (*śūnyatā*), the utmost point of reality (*bhūtakotī*), the signless (*animitta*), the absolute (*paramārtha*), the fundamental element (*dharmadhātu*).^[22]

The *Bhadrupala-sutra* states that the element of consciousness (*viññānadhātu*) is pure and penetrates all things while not being affected by them, like the rays of the sun, even though it may appear defiled.^[12]

https://en.wikipedia.org/wiki/Luminous_mind

Luminosity or *clear light* ([Tibetan](#) 'od gsal, [Sanskrit](#) *prabhāvara*), is a central concept in [Esoteric Buddhism](#), [Tibetan Buddhism](#) and [Bon](#). It is the innate condition of the mind, associated with [buddha-nature](#), the realisation of which is the goal of meditative practice. It is said to be experienced when the coarse and subtle minds dissolve during deep [sleep](#), during orgasm, and during the [death](#) process.^{[39][40][12]} All systems of Tibetan Buddhism agree that the clear light nature of mind is non-conceptual and free from all mental afflictions, and that [tantra](#) is the superior method of working with this nature of the mind.^[41]

The Indian tantric commentator Indrabhūti, in his *Jñānasiddhi*, states that Being luminous by nature, this mind is similar to the moon's disc. The lunar disc epitomises the knowledge (*jñāna*) that is luminous by nature. Just as the waxing moon gradually emerges in its fullness, in the same way the mind-jewel (*cittaratna*), being naturally luminous, also fully emerges in its perfected state. Just as the moon becomes fully visible, once it is freed from the accidental obscurities, in the same way the mind-jewel, being pure by nature (*prakṛti-parisuddha*), once separated from the stains of defilements (*kleśa*), appears as the perfected buddha-qualities (*guṇa*).^[12] Luminosity is also a specific term for one of the [Six Yogas of Naropa](#).^[42] In his commentary, [Pema Karpo](#) says that the clear light is experienced briefly by all human beings at the very first moment of death, by advanced yogic practitioners in the highest states of meditation, and unceasingly by all Buddhas.^[43]

Various [Vajrayana](#) practices involve the recognition of this aspect of mind in different situations, such as [dream yoga](#). In this case, the practitioner trains to lucidly enter the deep sleep state.^[44] If one has the ability to remain [lucid](#) during deep sleep, one will be able to recognize the luminosity of death and gain [Buddhahood](#).^[45] This is called the meeting of mother and child luminosities, resulting in the state of *thukdam* at death.^[46]

Dzogchen^[edit]

In Tibetan Buddhist [Dzogchen](#) literature, luminosity ('*od gsal*) is associated with an aspect of the [Ground](#) termed "spontaneous presence" (*Lhun grub*), meaning a presence that is uncreated and not based on anything causally extraneous to itself.^[47] This term is often paired with 'original-purity' (*ka dag*), which is associated with emptiness ([shunyata](#)), and are both seen as inseparable aspects of the Ground. Other terms used to describe this aspect are dynamism or creative power (*rtsal*) and radiance (*dwangs*).^[48]

Sanskrit dictionary

[«previous (P) next»] — Prabhasvara in [Sanskrit glossary](#)

Source: DDSA: The practical Sanskrit-English dictionary

Prabhāsvara (प्रभास्वर).—*a*. Brilliant, bright, shining.

Source: Cologne Digital Sanskrit Dictionaries: Edgerton Buddhist Hybrid Sanskrit Dictionary

Prabhāsvara (प्रभास्वर).—(1) adj., *clear* (of a voice): °rā [Mahāvyutpatti](#) 451, of Buddha's voice; (2) m., name of a class of gods: devā (mss. divyā) ca brahmā ca prabhāsvarā ca [Mahāvastu](#) iii.122.12 (verse); in sg., following ābhāsvara (of which it is probably a variant; perhaps read ābhāsvarā in [Mahāvastu](#)?), ([Ārya-](#))[Mañjuśrīmūlakalpa](#) 19.9 (compare śuddhābha and puṇyābha, which follow); (3) m., name of a yakṣa: [Mahā-Māyūrī](#) 91; (4) °rā, f., name of a magic plant: [Divyāvadāna](#) 113.27 ff.

Source: Cologne Digital Sanskrit Dictionaries: Cappeller Sanskrit-English Dictionary
Prabhāsvara (प्रभास्वर).—[adjective] shining bright, splendid.

Source: Cologne Digital Sanskrit Dictionaries: Monier-Williams Sanskrit-English Dictionary

1) Prabhāsvara (प्रभास्वर):—[=*pra-bhāsvara*] [from *pra-bhās*] mfn. idem, [Rāmāyaṇa; Kathāsaritsāgara]

2) [v.s. ...] clear, shrill (as a voice), [cf. Lexicographers, esp. such as amarasiṃha, halāyudha, hemaandra, etc.]

3) Prabhāsvarā (प्रभास्वरा):—[=*pra-bhāsvarā*] [from *pra-bhāsvara* > *pra-bhās*] f. a [particular] mythical plant, [[Divyāvadāna](#)]

		f. lightning (lit. having brief splendour).
2 (	pr m ab	1. P. %{-bhAti} , to shine forth , begin to become light , shine , gleam RV. &c. &c. ; to appear , seem , look like
3 (	pr m ab w hA	f. light , splendour , radiance , beautiful appearance (ifc. often mfn. with f. % {A}) Mn. MBh. &c. ; the shadow of the gnomon on a sun-dial Sulryas. ; light variously personified
4 (	pr	f. splendour, light, beauty (often ---), pl. rays; a woman's

prabhA f. Splendor, Light, Beauty; to shine forth, to become light, to illuminate

Sanskrit[[edit](#)]

Alternative scripts[[edit](#)]

[hide](#) ▲

Alternative scripts

- ꦥꦫꦨ (Balinese script)
- প্ৰভা (Assamese script)
- প্রভা (Bengali script)
- ꦥꦫꦨ (Bhaiksuki script)
- 𑀧𑁆𑀭𑀸𑀓 (Brahmi script)
- ꣳꣳ𑌂𑌃𑌆𑌃𑌆 (Grantha script)
- પ્રભા (Gujarati script)
- ꦥꦫꦨ꧀ (Javanese script)
- ꠘꠣ꠆ (Khmer script)
- ಪ್ರಭಾ (Kannada script)
- ປꦥꦫꦨ (Lao script)
- 𑖥𑖧𑖪 (Modi script)
- ပြာဘ (Burmese script)
- प्रा (Newa script)

- ପ୍ରଭା (Oriya script)
- પ્રભા (Saurashtra script)
- प्रभा (Sharada script)
- ୱହ (Siddham script)
- ప్రభా (Telugu script)
- ปฺรภา (Thai script)
- བྲུཤ (Tibetan script)
- प्रभा (Tirhuta script)

Etymology[edit]

From [Proto-Indo-European](#) **pro-* + **b^heh₂-*. Synchronically analysable as [प्र-](#) (*pra-*) + [भ](#) (*bhā*).

Pronunciation[edit]

- ([Vedic](#)) [IPA](#)^(key): /př̩.bʰɑː/
- ([Classical](#)) [IPA](#)^(key): /ˈpř̩.bʰɑː/

Noun[edit]

प्रभा • (prabhā) *f*

1. [light](#), [brilliance](#), [radiance](#), [splendour](#), [lustre](#), [luminosity](#) quotations ▼
2. [beautiful appearance](#)
3. [sunlight](#) quotations ▼ Synonyms: see [Thesaurus:सूर्यकान्ति](#)
4. the [shadow](#) of the [gnomon](#) on a [sundial](#)

प्रभा उषस्

Prabhā Ushas

प्रभास्वर उषस्

Prabhāsvara Ushas

Prabhashvara is the [color](#) of the [aura](#) of [Gautama Buddha](#).^[1] The actual [spectrum](#) of his aura consists of five colors:

Pāli:

- *nīla* ([sapphire blue](#))
- *pīṭa* ([golden yellow](#))
- *lohitaka* ([crimson](#))
- *odāta* ([white](#))
- *mañjeṭṭha* ([scarlet](#))

The mixture of those five colors is believed to be Prabhashvara but it is depicted as separate strips of the five colors.

འོད་གསལ་

འོད་གསལ་འོད་ཟེར་ཅན་མ་

Ö sal Özerchenma

Jump to: [navigation](#), [search](#)

འོད་གསལ་། ([Wyl.](#) 'od gsal) *n.* *Pron.:* ö sal

- lucidity, sheer lucency [▷HVG PBBT MD](#)
- Clear Radiance [[Three Realms of Samsara](#)] [[Form realm](#)] [[Second Dhyana](#)]
- *Skt.* आभास्वराः, ābhāsvarāḥ, *Pron.:* abhasvarah [[Mahavyutpatti](#)] [[Sanskrit](#)]
[MVP](#)

dawn (ཐོང་རང་ས་, *toreng, tho rengs*)

Noun[\[edit\]](#)

འོད་ • ('od)

1. [light](#)

Mārīcī ([Sanskrit](#): मारीची; [Chinese](#): 摩利支天; [Pinyin](#): *Mólìzhītiān*, lit. "Ray of Light"), is a [deva](#), as well as a [bodhisattva](#) associated with light and the



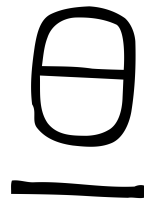
Sun. In
she is



Chinese
among



the



Buddhism,
lists one of

the guardian devas, specifically the *Sixteen Devas* (Chinese: 十六諸天; Pinyin: *Shíliù Zhūtiān*), the *Twenty Devas* (Chinese: 二十諸天; Pinyin: *Èrshí Zhūtiān*) and the *Twenty-Four Devas* (Chinese: 二十四諸天; Pinyin: *Èrshísì Zhūtiān*). In Taoism and Chinese folk religion, Doumu (Chinese: 斗母元君; pinyin: *Dǒumǔ Yuánjūn*) is considered to be synonymous with Mārīcī within Chinese Esoteric Buddhism.

Tibetan

མ་ (ma, “goddess”)

The **sun** is coming up above the **horizon**--then we have sunrise. Pinyin: 旦 dàn



and 且

Dawn
Bright



Ideogrammic compound (會意): 日 + 一 – the sun (日) appearing over the horizon (一). **Verb**[\[edit\]](#)

會意

1. to [comprehend](#)

Pronunciation[\[edit\]](#)

more ▼

- [Mandarin](#) (*Pinyin*): **dàn** (**dan4**)
(*Zhuyin*): ㄉㄢˋ
- [Cantonese](#) (*Guangzhou, Jyutping*): **daan3**, **daan3-2**
(*Taishan, Wiktionary*): an1
- [Min Nan](#) (*Hokkien, POJ*): **tòaⁿ** / **tàn**
(*Teochew, Peng'im*): dang3 / duan3
- [Middle Chinese](#): /tanH/[more](#) ▼
- [Old Chinese](#)[more](#) ▼
(*Baxter–Sagart*): /*tʰan-s/
(*Zhengzhang*): /*taːns/

Definitions[\[edit\]](#)

旦

1. **early morning; dawn** 通宵達旦 / 通宵达旦 — *tōngxiāodádàn* — all the night until **dawn**
2. **day** 旦旦 — *dàndàn* — every day
3. **first day** of a **lunar month**
4. (*Chinese opera*) **female character**, *particularly* a **lead role**, in a **traditional Chinese opera** See also: 旦角

5. (*Chinese opera*) **actor** or **actress** known for playing such characters

Compounds[\[edit\]](#)

[show ▼](#)

Derived terms from 旦

Etymology 2[\[edit\]](#)

[Expand](#)

For pronunciation and definitions of 旦 – see 蛋 (“**egg**; **egg-shaped** object; etc.”).

Japanese[\[edit\]](#)

Kanji[\[edit\]](#)

See also:

[Category:Japanese terms spelled with 旦](#)

旦

(*common “Jōyō” kanji*)

1. [morning](#)
2. [dawn](#)

Readings[\[edit\]](#)

- **Go-on:** たん (*tan*, Jōyō); だん (*dan*, Jōyō)
- **Kan-on:** たん (*tan*, Jōyō)
- **Kun:** あした (*ashita*, 旦)
- **Nanori:** あき (*aki*); あきら (*akira*); あけ (*ake*); あさ (*asa*); ただし (*tadashi*)

Chinese “bright” = 光

光 Ideogrammic compound (會意): 火 (“**fire**”) + 𠂔 (“**kneeling person**”) — fire over a person's **head**, emphasizing the shining of light ([Shuowen](#)).

Etymology[edit]

From [Proto-Sino-Tibetan](#) **hwaŋ* (“shine; bright; yellow”). Cognate with [黃](#) (*OC* **gʷaːŋ*, “yellow”), [曠](#) (*OC* **kʰwaːŋs*, “bright; well-lit”), [Burmese](#) [ဝဏ္ဏ](#): (wang:, “bright”).

Pronunciation 1[edit]

more ▼

- [Mandarin](#) (*Standard*) (*Pinyin*): [guāng](#), [guǎng](#) ([guang1](#), [guang3](#)) (*Zhuyin*): ㄍㄨㄤ ㄉㄨ ㄍㄨㄤ ㄉㄨˇ
- [Chengdu](#), [SP](#)): [guang1](#)
- [Dungan](#), [Cyrillic](#)): [гyOH](#) ([guon](#), [I](#))
- [Cantonese](#) (*Jyutping*): [gwong1](#)
- [Gan](#) (*Wiktionary*): [guong1](#)
- [Hakka](#) (*Sixian*, *PFS*): [kông](#)
- (*Meixian*, *Guangdong*): [guong1](#)
- [Jin](#) (*Wiktionary*): [guon1](#)
- [Min Bei](#) (*KCR*): [guáng](#)
- [Min Dong](#) (*BUC*): [guǒng](#)
- [Min Nan](#) (*Hokkien*, *POJ*): [kng](#) / [kuiⁿ](#) / [kong](#)
- (*Teochew*, *Peng'im*): [geng1](#) / [guang1](#)
- [Wu](#) (*Wiktionary*): [kuaan](#) (T1); [kuan](#) (T1)
- [Xiang](#) (*Wiktionary*): [guan1](#)
- [Dialectal data](#)more ▼
- [Middle Chinese](#): [/kwaŋ/](#)more ▼
- [Old Chinese](#)more ▼
- (*Baxter–Sagart*): [/*kʷaŋ/](#)

(Zhengzhang): /*k^wa:ŋ/

Definitions[edit]

光

1. **light**; **beam**; **ray** (Classifier. 束 *m*; 道 *m*) 燈光 / 灯光 — *dēngguāng* — lamplight
聚光燈 / 聚光灯 — *jùguāngdēng* — spotlight
一束光透過門縫射進來。 [MSC, trad.]
一束光透过门缝射进来。 [MSC, simp.] *Yī shù guāng tòuguò ménféng shè jìnlái.* [Pinyin]
A beam of **light** shone through the door.
3. **glory**; **pride** 臺灣之光 / 台湾之光 — *Táiwān zhī guāng* — the **pride** of Taiwan; someone who has brought **glory** to Taiwan
4. **bright** Antonyms: 暗 (*àn*), 黑 (*hēi*)
5. **shiny**
6. to **make bare**; to be **naked**

Japanese Pronunciation[edit]

- On'yomi: Goon
 - (*Tokyo*) 𪛗
— [kó[↓]ò] (*Atamadaka* – [1])
 - IPA(key): [ko̞ː]

Affix[edit]

光

こう

- (kō) ← くわう (*kwau*)?
 1. light, gleam, shine
 2. gleaming, shining

3. [scenery](#)
4. [glory](#), [honor/honour](#), [pride](#)
5. [enlightening](#)
6. [exhaust](#), [run out](#)

[\[edit\]](#)

Kanji[\[edit\]](#)

See also:

[Category:Japanese terms spelled with 光](#)

光

(grade 2 “Kyōiku” kanji)

Readings[\[edit\]](#)

- **Go-on:** こう (*kō*, Jōyō) ← くわう (*kwau*, [historical](#))
- **Kan-on:** こう (*kō*, Jōyō) ← くわう (*kwau*, [historical](#))
- **Kun:** ひかり (*hikari*, 光, Jōyō); ひかる (*hikaru*, 光る, Jōyō)
- **Nanori:** あき (*aki*); あきら (*akira*); てる (*teru*); ひこ (*hiko*); み (*mi*); みつ (*mitsu*)

Compounds[\[edit\]](#)

- 竹光 たけみつ
(*takemitsu*)

Etymology 1[\[edit\]](#)

[Kanji in this term](#)

光

ひかり

[Grade: 2](#)

[kun'yomi](#)



Japanese [Wikipedia](#) has an article on:
[光](#)



English [Wikipedia](#) has an article on:
[Light](#)

⟨pi1kari⟩ → */pikari/ → /ϕikari/ → /hikari/

From [Old Japanese](#).

Nominalization of the [連用形](#) (*ren'yōkei*, “continuative or stem form”) of
 verb [光る](#) (*hikaru*, “to [shine](#), to [glitter](#), to [gleam](#)”).^{[1][2]}

Pronunciation^[edit]

- [Kun'yomi](#)
 - (*Tokyo*) ひかり
 - [hìkárí[↓]] ([Odaka](#) – [3])[3][2]
 - [IPA\(key\)](#): [çik̚aɾi]

Noun^[edit]

光

[ひかり](#)

• ([hikari](#))

1. a [physically perceived light](#):
 1. a [light](#), [beam](#), [illumination](#)
 2. a [gleam](#), [glow](#), [ray](#)
 3. a [glimmer](#), [shine](#), [sparkle](#) ダイヤモンドの**光**ひかり

*daiyamondo no **hikari***

a diamond's **glitter** / **shine** / **twinkling**

4. a [luster/lustre](#), [polish](#), [sheen](#)

Luminous mind (Skt: *prabhāsvara-citta* or *ābhāsvara-citta*, Pali: *pabhassara citta*; Tib. འོ་སལ་གྱི་སེམས་ 'od gsal gyi sems; C. 光明心 *guangmingxin*; J. 光明心 *kōmyōshin*; K. *kwangmyōngsim*) is a Buddhist term which appears in a [sutta](#) of the [Pali Anguttara Nikaya](#) as well as numerous [Mahayana](#) texts and [Buddhist tantras](#).^[1] It is variously translated as "brightly shining mind", or "mind of clear light" while the related term **luminosity** (Skt. *prabhāsvaratā*; Tib. འོ་སལ་བ་ 'od gsal ba; Ch. *guāng míng*; Jpn. *kōmyō*; Kor. *kwangmyōng*) is also translated as "clear light" in Tibetan Buddhist contexts or, "[purity](#)" in East Asian contexts.

Bright

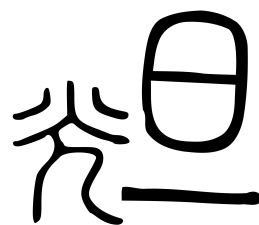
Jap affix pronunciation: (kō) Chinese: *guang*

Dawn

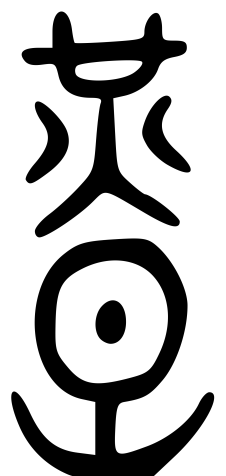
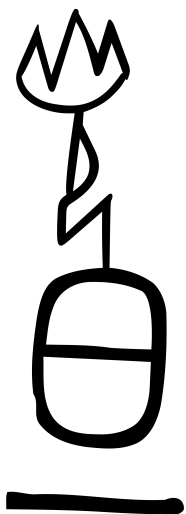
Chinese dàn Jap tan



BRIGHT DAWN in Ancient Chinese



Glyphs



光
旦

Japanese: *kō tan*

Mandarin: *guāng dàn*

BRIGHT DAWN

In Japanese

曉

明

Gyō-Mei / Dawn-Bright

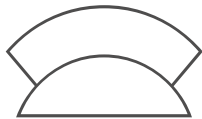
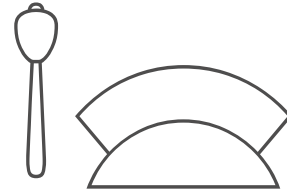
Mandarin pinyin: *míng yáo rì*

日

明

曉

Bright Dawn in Egyptian Hieroglyphs



ḥd ḥ'

Bright Dawn in Emojis



Dawn Goddesses

Proto-Indo-European: Haéusōs

Mesopotamia: Aya

Egyptian: Tefnut

Vedic: Ushas

Taoist: Bixia Yuanjun

Shinto: Ama-no-Uzume

Buddhist: Marici

Etruscan: Thesan

Armenian: Ayg

Greek: Eos (Artemis is also linked with Dawn)

Roman: Aurora / Mater Matuta

Slavic: Zorya

Germanic: Ēostre / Ôstara

Celtic: Brighid

Lithuanian: Aušra

Tagalog: Liwayway

Polynesian: Atarapa

Marquesan: Atanua

Tarot Major Arcanum 17: The Star

Christian: Our Lady of the Gate of Dawn / Our Lady of Ostra Brama

陽 易 晨

陽 *Western Zhou*
Bronze inscriptions

易 *Warring States*
Chu slip & silk script

易 *Liushutong*
(compiled in Ming)
transcribed ancient
scripts



易 *Western Zhou* / *Shang Oracle* / *Shuowen Jiezi (compiled in Han)*
Bronze inscription *Bone script* *small seal script*



or



or



Mandarin **yáng** / Japanese affix **yō**

Glyph origin

陽 (Traditional) & 阳 (Simplified) Phono-semantic compound (形聲, OC *laŋ) and ideogrammic compound (會意): semantic 阜 (“hill”) + phonetic 昜 (OC *laŋ, “sunshine”) – sun shining on a hill.

易 Ideogrammic compound (會意): 日 “sun” + 示 “altar” + 彡 “sunrays”.

Etymology

Either Sino-Tibetan or a Mainland Southeast Asian Wanderwort (loan-word); compare Burmese လင်း lang: “bright”, Lepcha *a-lón* “reflective light” & Thai ปลั่ง bplàng, “bright; shiny”.

Proto-Kuki-Chin meaning: shine; light; bright
synonyms:

- 陽 sunshine
- 景 bright; scenery
- 鏡 mirror
- 亮 bright
- 章 brilliant, splendid; rule; emblem; display (v.)

陽

or

阳

or

易

Mandarin **yáng** / Japanese affix **yō**

Chinese meanings:

(*philosophy*) “male” principle; yang (in yin-yang)

light

positive

sun

male genitals

open; overt

south-side of a mountain; north-side of a river

(*phonetics of a syllable*) closed with a nasal consonantal coda

Japanese Affix meanings:

sun; sunlight; light

yang (in yin-yang)

positive; plus; male

open; overt

Japanese noun meanings:

yang (in yin-yang)

the open (visible space)

<https://en.wiktionary.org/wiki/陽>

<https://en.wiktionary.org/wiki/易>



詠兒歸 淨信

淨 jìng pure; clean; unspoilt

jing gnij

ㄣ ㄥ ˊ

ˊ ㄥ ㄣ

觀音 *Chinese Guānyīn*

觀 **Phono-semantic** compound (形聲, OC *ko:n, *ko:ns): phonetic 萑

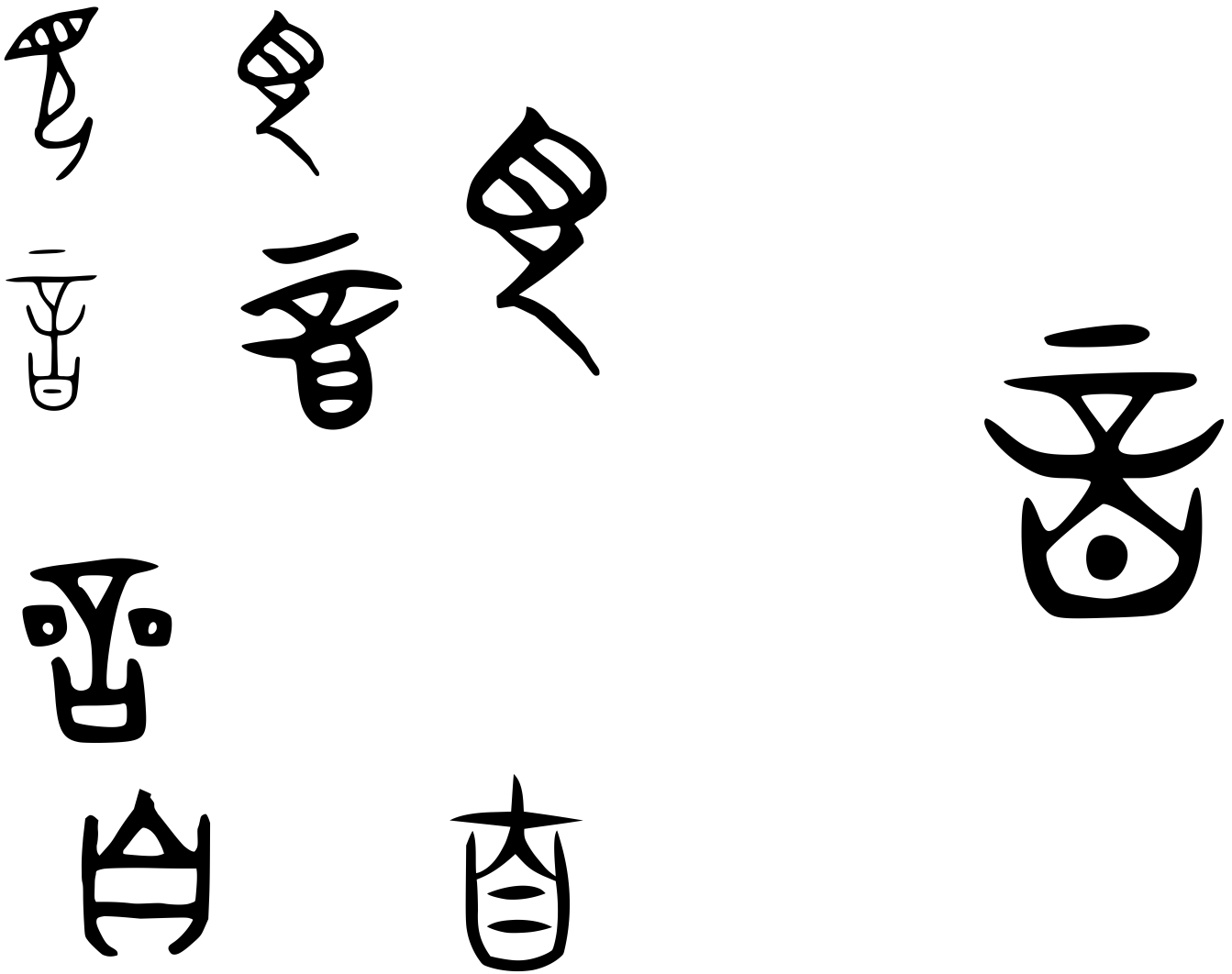
(OC *ko:ns) + semantic 見 (“see”).

+

萑

萑見

萑



Originally a pictogram ([象形](#)) of a nose; in China (and East Asia) one points at one's nose to indicate oneself, hence an ideogram ([指事](#)) of “self”.

The original meaning of “nose” has been replaced by [鼻](#).

Pronunciation[\[edit\]](#)

[more](#) ▼

- [Mandarin](#) (*Standard*) (*Pinyin*): [zì](#), [zí](#) ([zì4](#), [zí2](#))

Definitions[\[edit\]](#)

自

1. [self, oneself](#); one's own [自顧自 / 自顾自](#) — *zìgùzì* — each minding his own business; each for himself
2. [certainly, of course](#)
3. [personally](#)
4. [since; from](#) [自左而右](#) — *zì zuǒ ér yòu* — from left to right

Compounds [\[edit\]](#)

[show](#) ▼

Derived terms from 自

Japanese [\[edit\]](#)

Kanji [\[edit\]](#)

See also:

[Category:Japanese terms spelled with 自](#)

自

([grade 2 “Kyōiku” kanji](#))

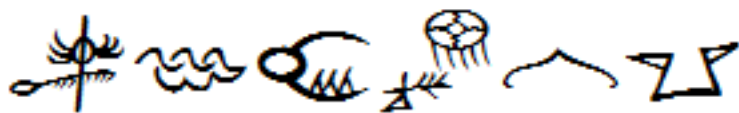
1. self, oneself



<http://sinoglot.com/naxi/what-is-the-naxidongba-script/pictographs-logograms/>

Naxi



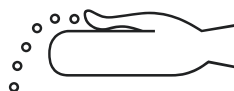


pronunciation: k'v55 tɕi33 hy21 so21 mɯ33 t'v33

English word for word: dusk / cloud / red / dawn / sky / clear

Dew

name in Egyptian Hieroglyphics



"to cense", "to pour out a libation"; as the noun, "incense", "incense offering", "dew";
B. For the noun, [Coptic language](#) *eiote*-(5 entries), (Egyptian *id*, *idy*, *id.t*), for **dew**,
mist, vapour, rain-storm, moisture, exudation (under spelling of Egyp. lang. *iad*).

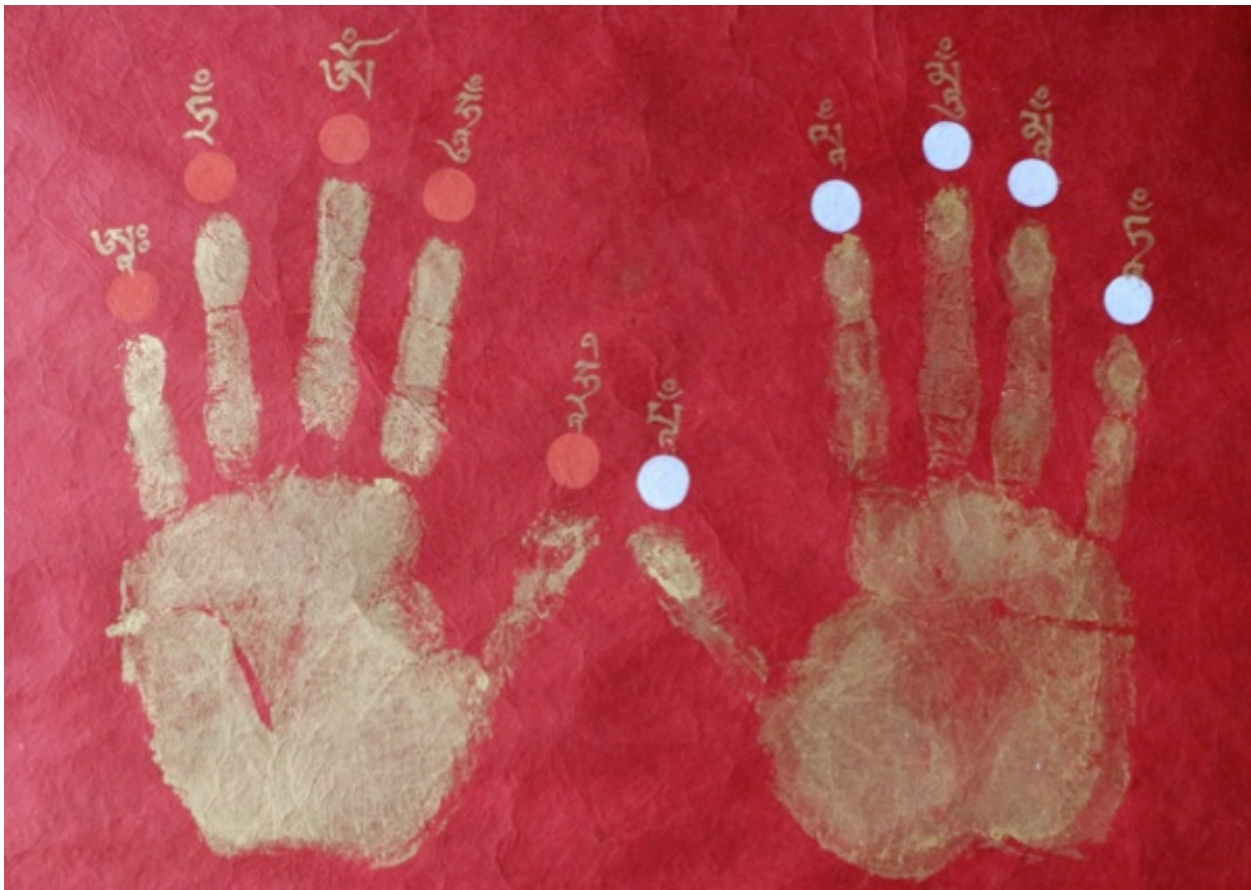
liquid falling from hand

D46A

- U+130A8

https://en.wikipedia.org/wiki/List_of_Egyptian_hieroglyphs#D

Orgyen Tobgyal Rinpoche's handprint in gold paint showing the syllables of the male buddhas on the fingers of the right hand (from left to right ah tram om hung and hrih) and female buddhas on the fingers of the left hand (from left to right pam lam mum mam tam).



AH-TAM : pinkies Vairocana-White Tara space buddha center white vam
 TRAM-MAM : rings Ratnasambhava-Mamaki water jewel/vase south yellow
 AUM-MUM : middles Amoghasiddhi-Green Tara air vajra/wheel east green ah
 HUM-LAM : indexes Akshobhya-Locana earth karma north blue
 HRIH-PAM : thumbs Amida-Pandara fire lotus west red

Mudra of confession



advaya

nonduality अद्वयता 不二

Basic Meaning

Literally, "without duality," it refers to that which is indivisible, in that it is not divided into two.

Has the Sense of

Often used to reference the ultimate truth, which is beyond dualistic conceptions such as subject and object and so forth.

Chinese Pinyin	bu'er, bù èr
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Japanese Transliteration	funi
--------------------------	------

ka dag

primordial purityཀ་དག

Basic Meaning

Primordial purity is a term found in the Dzogchen tradition and refers to the empty nature of phenomena which is experienced through the practice of cutting-through meditation (khregs chod). It is often juxtaposed with spontaneous presence (lhun grub).

Has the Sense of

All things in Mahāyāna and Vajrayāna Buddhism are said to be primordially empty and thus pure and free from extremes and defilements. More specifically, primordial purity refers to the nature of consciousness or buddha-nature, which is empty by nature but endowed with spontaneous luminosity. Primordial purity is the empty aspect of the buddha-nature which is primordially present in all beings.

Term Variations

Key Term	ka dag
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Topic Variation	ka dag
Tibetan	ཀ་དག (kadak)
Wylie Tibetan Transliteration	ka dag (kadak)
Buddha-nature Site Standard English	primordial purity
Jeffrey Hopkin's English Term	essential purity
Ives Waldo's English Term	original purity
Term Information	

Source Language	Tibetan
Basic Meaning	Primordial purity is a term found in the Dzogchen tradition and refers to the empty nature of phenomena which is experienced through the practice of cutting-through meditation (khregs chod). It is often juxtaposed with spontaneous presence (lhun grub).

Has the Sense of	All things in Mahāyāna and Vajrayāna Buddhism are said to be primordially empty and thus pure and free from extremes and defilements. More specifically, primordial purity refers to the nature of consciousness or buddha-nature, which is empty by nature but endowed with spontaneous luminosity. Primordial purity is the empty aspect of the buddha-nature which is primordially present in all beings.
Related Terms	trekcho
Term Type	Noun
Definitions	

Rangjung Yeshe Dictionary	primordial purity [thd]. primordial purity, primordially pure; *; originally pure, pure from the beginning / first. Primordial purity. The basic nature of sentient beings which is originally untainted by defilement and beyond confusion and liberation
---------------------------------	---

Oneness Formula of Rev. Koyo Kubose
as understood by Choyo who is responsible for any rubbish

Salutations to the Adi-Guru who is Adi-Buddha Himself. Hail to The Bright Dawn Shakti. All praises to They, the Unbound, mysteriously found in these 5 mounds.

Oneness = Right Understanding (impermanence + Interdependency) + Enlightened Living (acceptance + Appreciation)

Let O = Oneness (as in 1 hOMe / Unity not uniformity / Advaya Non-Duality)

Let U = [Bright] Unstained Understanding

Let E = Enlightened Happening [Dawn-ing]

Let i = right understanding of impermanence (essence of all skandhas in samsara)

Let I = right understanding of Interdependency / Inter-being (nature of all skandhas in samsara)

Let a = acceptance of Dharma as Reality & responsibility; receptivity to impermanence

Let A = Dharmic practice of Appreciation; Living with Gratuitous Grace-ing; active, skillful, compassionate engagement with inter-being

BRIGHT UNDERSTANDING

Bright = sun disc + crescent moon (in Chinese pictography) = Mind's Sun essence as emptiness (primordial purity) + Mind's Moon nature as clear cognizance (luminosity) = not samsara's impermanent essentiality + not samsara's nature of dependent co-arising = i&I together = I&Thou united = the Whole You = U

U = Unstained (primordially pure) Understanding (luminous cognizance) = seeing Impermanence fully + comprehending dependent co-origination thoroughly = ever-returning to this Ultimate Grounding.

Applying the alchemical law of “solve et cogula” or integral evolutionary principle of “include & transcend”:

— Correctly viewing & accepting i, the anitya of the skandhas, leads from being bound by / suffering from them to transcending them & knowing Amitayus, who is unbounded Life, the primordial purity-essence of the wisdom of emptiness.

— Properly comprehending & appreciating/welcoming I, the interconnectivity of all skandhas, the mind is liberated from self-clinging & oriented towards self-giving.

I will here link Bright Understanding (U) with the Mind's essence & nature, discussing the Mind's compassionate energetic response when I come to Dawn Happening (E). It may be an imprecise analogy in some ways but I'm throwing it out there & feel free to critique.

Wikipedia states:

In [Dzogchen](#) teaching, **rigpa** (Tibetan: རིག་པ་, [Wylie](#): *rig pa*; Skt. [vidyā](#);

"knowledge") is the knowledge of the [ground](#).^[note 1] The opposite of rigpa is marigpa ([avidyā](#), ignorance)... Unknowing (marigpa) is not knowing the nature of mind. Knowing (rigpa) is the knowing of the original wakefulness that is personal experience.^[4] Rigpa has two aspects, namely *kadag* and

lhun grub.^[5] *Kadag* means "purity" or specifically "primordial purity".^{[6][7]} *Lhun grub* in Tibetan normally implies automatic, self-caused or spontaneous actions or processes.^[8] As quality of *rigpa* it means "spontaneous presence"^{[6][note 3]}... The Ground in Dzogchen therefore, is the indivisibility of 'kadak', **primordial purity** and 'lhündrup', **spontaneous presence**...

Dzogchen compares empty essence to the open sky, cognizant luminosity to the sun & compassionate energy to sunlight. But I here shall take the sun to be symbolic of Ultimate essence (the sun commonly regarded as supreme Source in so many religions), the moon to represent cognizance (due to its nature of reflecting light & the self-reflexive nature of higher levels of consciousness) & later consider energy as enlightened living. I consider the eternal kenotic (self-emptying) Amitayus sun essence antithesis to anitya appropriate. And Because the moon's nature is to change in shape & color while reflecting light I think it is fine to link the moon to the nature of consciousness.

Rigpawiki.org: The ground of **Dzogchen** is the fundamental, primordial state, our absolute nature, which is already perfect and always present. It is described as being endowed with three qualities: its **essence**, its **nature** and its **compassionate energy**. Although conceptually we make distinctions between them, these three qualities of the ground of being are united...

The first quality, the empty essence is called **primordial purity** (Tib. ཀ་དག་, *kadak*, **Wyl.** *ka dag*) because it is free from adventitious defilements, and because it is **empty** of inherent existence... The second quality is that its nature is cognizant, being spontaneous presence or *lhundrup* (Tib. ལྷུང་རྒྱུབ་, **Wyl.** *lhun sgrub*)... While the essence of mind is empty... its nature is cognizant and clear... We are aware, we can see, we can hear and we can feel. That is the cognizant nature. Everything appears and manifests out of this cognizant nature, which is sometimes also referred to as 'luminosity' or '**Clear Light**'.

I cannot find Sanskrit, Pali, Chinese or Japanese equivalents to *kadag* but would suggest it is pointing at the prajna-paramita of shunyata in a Shentong sense.

Wikipedia explains the corresponding terms for luminosity in various Buddhist traditions:

Luminous mind (**Skt:** *prabhāsvara-citta* or *ābhāsvara-citta*, **Pali:** *pabhassara citta*; **Tib.** འོ་སལ་གྱི་སེམས་ 'od gsal gyi sems; **C.** 光明心

guangmingxin; J. 光明心 *kōmyōshin*; K. *kwangmyōngsim*) is a Buddhist term which appears in a [sutta](#) of the [Pali Anguttara Nikaya](#) as well as numerous [Mahayana](#) texts and [Buddhist tantras](#).^[1] It is variously translated as "brightly shining mind", or "mind of clear light" while the related term **luminosity** (Skt. *prabhāsvaratā*; Tib. འོསལ་བ་ 'od gsal ba; Ch. *guāng míng*; Jpn. *kōmyō*; Kor. *kwangmyōng*) is also translated as "clear light" in Tibetan Buddhist contexts or “purity” in East Asian contexts.

<https://en.wikipedia.org/wiki/Rigpa>

The Egyptian upright “mace” hieroglyph means “white, bright”. Consider it knocking some sense into you or as a street light. The image & pronunciation are:



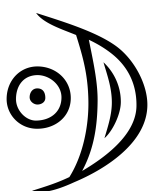
Now mirror the phonetics. You get bh which is the root Sanskrit word “bha” for “light”, related to Greek “pho”, another letter-sound spin from b to p.

Let me write Devanagari letter Bh with the chandrabindu (which is the ancient Chinese glyph for “bright”):



This gives us Bham, the Bhairav seed syllable that destroys fear.

And here is the



Chinese glyph for “bright” 明 & the



Sanskrit chakrabindhu:

BR in “bright” is a vastly important consonant string which I shall here only attempt to very minimally point out. This is the sacred all creative breathing sound in Semetic derived forms of mysticism. The first letters of the book of Genesis in Hebrew are BR. The first word of the Lord’s Prayer in Aramaic is Abwoon which has the B breath shifting to V to W then carrying on into Om. B puns into P, Ph, F & R puns into L, so you thus find so many cities around the globe with BuRg, Pur, PoL name forms referring to the collective body of the divine PeRson. So in BR we have the PuRe BRight really real unlimited FuLL PeRson, Adi-Buddha, BREathing. View natural sPIration as FuLLy infused with supramundane insPiRation. BReathe in acceptance of Thisness. BReathe out Appreciation for Thusness.

Br. is an abbreviation for “brother” & let us asPiRe to FuLLy regards each sentient being & every created formation as our most intimate familial relation.

We find in the Dutch word “boer” is also a Proto-Germanic BR root referring to a farmer, a peasant, a dweller/inhabitant, or a neighbor. Let us aspire to be PooR as in humble in spirit, a wise FaRmer / cultivator of virtues, a good neighbor.

ITE in “bright” is also interesting to examine. As an English suffix -ite refers a follower of some view, indicated by what comes before this suffix. Here we can play with -ite in “bright” as indicating a FoLLoWeR of Buddha’s Right View. Check out these other ITE linguistic streams, especially taking note of the Latin PR connection! But let me first amplify & clarify the BR-ITE Understanding elements...

U = Unstained Understanding (UU = W which is solar+lunar Wisdom) = i+I
Let i = lunar understanding = seeing Impermanence nature of samsara = seeing Mind’s luminous cognizing nature = BREathing’s natural inSPiring sPiRation
Let I = solar understanding = knowing interdependence of samsara = knowing Mind’s primordially pure emptiness essence = ITE’s Latin imperative: You all

happen as a Consequence (Prasangika); Aim well y'all (like an "archer", the Japanese meaning)

Tahitian

Verb

'ite

1. know

Adjective

ITE

1. (*medicine*) *Initialism of* in the ear.

Japanese

Noun

いて • (ite)

1. 射手: archer

Latin

Verb

īte

1. *second-person plural active imperative of eō*

Command: You (plural) Go! [Y'all aim to understand / to follow !]

Verb

eō (present infinitive īre, perfect active īī or īvī, supine itum); irregular conjugation, irregular

1. (*intransitive*) (*to move oneself*): I go, I move (myself) (any kind of animate or inanimate motion: walk, ride, sail, fly, etc.)
2. (*to move forward in space or time*): I advance, I proceed, I progress; I go forth, I move forward, I move onward quotations ▼Synonyms prōcēdō, prōdeō, prōgredior
3. (*to continue to move oneself as before*): I proceed; I carry on, I go on, I keep going, I move along, I move on
4. (*to occur resultantly*): I happen as a consequence: I result, I follow
5. (*with the supine*): I make-ready for an action: I prepare, I set about
6. (*in periphrastic constructions*), (*suggesting intent with futurity*): I aim, I intend, I mean

7. (*law*) I go over to the opposing opinion or other side in voting: I accede, I cross over
8. (*business*) I go for; I am sold at (a certain price)

Enlightened Happenings Dawn-ing

E = Enlightened Living = Enlightened Happenings Dawn-ing

Happen starts with H which is an E variant. And it has Opening and Happy-ing pun connotations in addition to the textbook definition of “to occur; to present itself”.

And in Dutch “happen” is verb meaning “to bite” as in “taking hold of; establishing firm contact with”, which is the same meaning of the “dhri” root in Dharma. To bite also means to accept something offered from someone so as to receive something further from that person, & has nourishing eating associations. So I thought “happen” was a good E related word for living in an ever-dawning, newly-emerging way. As (Bright) Unstained Understanding, or UU, is Wisdom in this scheme the Enlightened Happening (Dawn) is here Skillful Means resulting from a Skull FuLL of the wisdom of PuRe BRight shentong emptiness. The EH letter association can be read via a Portugese lense as EH living (eh is texting lingo for “yeah!” & the verb “is”). A German reading of “eh” would give “before”, connoting think before you act, related to the Albanian reading in which “eh” means “I sharpen/hone”. This EH to AX shapening tone brings us home to “one”, EK. As for D, Delta is the directed trajectory & Daleth is the the door, the lifting up, of the sun which is Dawn, here linked to the Ever-Emerging Energies Expressing Enlightened Happenings.

Let U be UU, be the sacred HU seed syllable, be the UU of Wisdom, be I&i in Mind.

Let E be Enlightened Energetic Expression, be the EE of so many sacred sound seeds, who is She, Adi-Shakti.

Let a = acceptance

Let A = Appreciation

E = a+A

Let us be ever-returning to the Bright Understanding of samsara's imperance & interdependence which grounds us in the Wisdom of Primordially Pure Luminous Awareness

Let us be ever-going, ever-flowing out in dynamic dawns, Enlightened Emerging Energies which are Compassionate & Skillful.

The **Ground of Dzogchen** is described as being endowed with three qualities—**essence**, **nature** and **compassionate energy**. The third quality of the Ground is its compassionate energy (Tib. ཐུགས་རྟེན་, *tukjé*, Wyl. *thugs rje*).

Just as the sky and sunlight are indivisible, so the empty essence and cognizant nature are always a unity. This inseparability or unity is called 'compassionate energy', the manifestation of the compassionate energy of the enlightened mind.

This unceasing compassionate energy is described as:

- unconfined,
- unobstructed, and
- all-pervasive.

It too possesses three wonderful qualities:

- the wisdom that knows,
- the compassion that is loving and caring, and
- the power that is able to liberate, protect, and benefit beings and fulfil the enlightened activity of the buddhas.

Tulku Tsullo, a student of **Tertön Sogyal Lerab Lingpa**, describes it in the following way:

The manifest power of that **wisdom** is capable of arising as anything whatsoever, and therefore this compassionate energy pervades all phenomena. All the pure phenomena of **nirvana** and impure phenomena of **samsara**—whatever there might be—are merely appearances arising to one's own mind. All the phenomena of samsara and nirvana are like this; there is not a single phenomenon in samsara or nirvana that is not like this, and which exists from its own side. The nature of conceptual ideas evaluating phenomena and also non-conceptual states of mind is the wisdom of **rigpa**'s pure awareness. Therefore, in short, all the phenomena of samsara and nirvana are but a display arising through the creative power of the wisdom of rigpa within our own minds.[1]

<https://www.rigpawiki.org/>

**Enlightened bE-ing is living with dEEp acceptance & Appreciation
acceptance relates to Impermanence.**

Appreciation relates to inter-being.

a = acceptance of I

A = Appreciation for i

What do we accept? Anitya / anicca (I)

What do we Appreciate? Anatman / anatta (i)

Let a = acceptance = mound [which receive blows of Impermanence like a mound
embankment] = ah : Adi-letter, seed sound of releasing = receive awe of Awen
now = AWN

Awe is to stand in reverence & amazement

Awen is the Supreme Spirit in Druidic spirituality, an AUM correlate.

Let A = Appreciation = sunrays [give Dana, yes, lift up, go through the door, be
poor/humble]

E = a+A

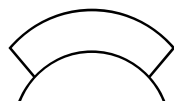
**a = acceptance (receptive life mode: let go; include & transcend) = ahhh... (sound of
releasing / releaving)**

**A = Appreciation (active life mode: keep giving; to be generous & to cherish) = Aha! (as a
strong Exclamation of Exaltation / raising up).**

E = A+a

**Ata(h) = [Arabic: gift/endowment; Hebrew: to Enwrap oneself] =
to live enwrapped (enraptured) with acceptance & Appreciation = E**

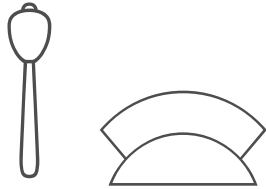
Dawn in Egyptian is



G N28  **mound with sunrays**

h' as in "to appear"

mound = acceptance; an embankment to shield (to accept) attacks; grounded mountain
Sun rays = radiation of Appreciation



BR-ITE
D-AWN

BR-AWN = brawn (strength) = PuRe AWeN

D-ITE = dite (to prepare for use or action; to make ready) = The Lifting Up - Follower

Bright Understanding = ever returning; the Mind's Sun
essence of emptiness, primordial purity [samara's
essence is interdependence] + the Mind's Moon nature
of clear cognizance, luminosity [samsara's nature is
Impermanence]

Dawn-like Happening [dawn mesning ever-freshly
emerging; "happen" as in English meaning of "to
occur; to present or offer itself" & pun "to make
happy" & Dutch meaning of "to bite" (To take hold; to
establish firm contact with) = ever going; Ever-birthing
skillful action (upāya) [acceptance (of Dharma / reality
& responsibility; acting with Wisdom] + responses of

compassion (karuna) [Appreciation; responding with Love]

BU-DH

H is a letter/sound-parallel to E

BH & UD

Light-Up

Bha = light, pho; chandrabindhu = sun & moon =
bright glyph

ॐ = Bham̐ or Bhan, seed syllable of Bhairava/Bhairavi
which destroys fear

ॐ Letter Da with Sun above for “giving sunrise”
pronounced dan, as in dana. D is Door & lifting up in
Hebrew, so with Sun is opening to sun, sunrise.

ॐ दं ॐ दं

Monier Williams’ Sanskrit-English Dictionary

bhand = to be or make fortunate or excellent ; to be or make glad ; to
shine ; to honour or worship

**bhandana = mf(%{A})n. shouting , yelling (Mahi1d. ``" gladdening
"" or ``" beautifying "") VS. TS. ; (%{A}) f. (also pl.) acclamation ,
applause , praise RV. ; pl. rain-making sunrays L**

dAna = n. the act of giving

**ud = a particle and prefix to verbs and nouns. (As implying
superiority in place , rank , station , or power) up , upwards ; upon ,
on ; over , above.**

Capeller's Sanskrit-English Dictionary

bhand = be bright, shine; resound, praise

bhandana = a. shouting, cheering

dan = only, straighten

dAna = n. giving, imparting, bestowing of

ud = up, upwards, forth, out, beyond. take up, lift, raise, rear (M. refl.);
take out, draw (a sword), preserve, save; cease; admit, grant. {upa} life,
take up, hold under, seize, take, obtain; admit, accept, approve.

Let U = Unstained Understanding

Let E = Enlightened Engaging

Let O = Oneness

Let Bright = sun + moon = U

Let Dawn = mound on horizon + rising sun's shining rays = E

Formula 1:

$U=i+I$; $E=a+A$; $U+E=O$.

D = poor, door, lift up / directed trajectory / da =yea=give

i&a = BReath + AWeN = Brawn = Strength

I&A = ite and + D = verb dite: To prepare for use or action; to make ready / verb:
say, recite [the Nembutsu] (2nd person plural imperative Italian)

I&i Ata(h)

EU = I

UE = water

Formula 1:
[let U = i+I; let E = a+A]
O = U+E

acceptance relates to Impermanence.
Appreciation relates to inter-being.

a = acceptance of I
A = Appreciation for i
ø = ixI

Enlightened bE-ing is living with dEEp acceptance & Appreciation

E = a+A
a = acceptance (passive mode: let go; include & transcend) = ahhh... (sound of releasing / releaving, not E tones)
A = Appreciation (active mode: keep giving; to be generous & to cherish) = Aha! (as a strong Exclamation of Exaltation / raising up).

A+a=ø
E = ø
E = A+a

**Ata(h) = [Arabic: gift/endowment; Hebrew: to Enwrap oneself] =
to live enwrapped (enraptured) with acceptance & Appreciation = E**

Dawn

**G N28  mound with sunrays
h' as in “to appear”**

**mound = acceptance; an embankment to shield (to accept) attacks; grounded mountain
Sun rays = radiation of Appreciation**

**acceptance relates to Impermanence.
Appreciation relates to inter-being.**

**a = acceptance of I
A = Appreciation for i
e = ixI**

**$O = a \cdot A \cdot e$
 $O = \{a, A, e\}$
 $O = a + A + e$**

**$O = a + e$
 $O = \{a, e\}$
 $O = a \cdot e$**

**$O = \text{Oneness as in advaya unity not radical monism}$
 $O = U + E = i + e$**

**$U = i + I$
 $E = a + A$
 $O = U + E$**

**Formula 1:
[let $U = i + I$; let $E = a + A$]
 $O = U + E$**

Let U = Unstained Understanding

Let E = Enlightened Engaging

Let O = Oneness

Let Bright = sun + moon = U

Let Dawn = mound on horizon + rising sun's shining rays = E

Formula 1:

U=i+I ; E=a+A ; U+E=O.

D = poor, door, lift up / directed trajectory / da =yea=give

i&a = BReath + AWeN = Brawn = Strength

I&A = ite and + D = verb dite: To prepare for use or action; to make ready / verb: say, recite [the Nembutsu] (2nd person plural imperative Italian

I&i Ata(h)

EU = I

UE = water

Breathing in inter-being; Breathing out impermanence.

[Pali Text Society's Pali-English Dictionary]

Sammā (indecl.) [Vedic samyac (=samyak) & samīś "connected, in one"; see under saṃ] thoroughly, properly, rightly; in the right way, as it ought to be, best, perfectly (opp. micchā)

[Capeller's Sanskrit-English Dictionary]

sAmya

n. equality, resemblance or likeness to; right or normal condition; equanimity, impartiality, justice.

samyaJc

f. {samIcI3} or {samI3cI} turned to one point or against each other, universus or adversus; whole, entire, all; correct, right, true. n.

{samyā3k} adv. towards one point, together, truly, correctly, exactly, duly, thoroughly; w. neg. not at all

[Monier Williams' Sanskrit-English Dictionary]

samyāJc

mfn. (fr. % {sami} = 2. % {sam} + 2. % {aJc} cf. Pa1n2. 6-3 , 93 ; nom. % {samyā4n} , % {samIcI4} , or % {samI4cI} , % {samyā4k}) going i , long with or together , turned together or in one direction , combined , united (acc. with % {dhA} , to unite or provide with "" [acc. or dat. of pers. and instr. or acc. of thing]) , entire , whole , complete , all (% {samyāJcaH} % {sarve} , `` all together "") RV. Br. S3a1n3khS3r. ; turned towards each other , facing one another RV. VS. Br. ; lying in one direction , forming one line (as foot steps) S3Br. ; correct , accurate , proper , true , right BhP. ; uniform , same , identical W. ; pleasant , agreeable ib. ; (% {I4cI}) f. praise , eulogy L. ; a doe Un2. iv , 92 Sch. ; N. of a divine female TBr. ; of an Apsaras MBh. Hariv. ; (% {a4k}) ind. in one or the same direction , in the same way , at the same time , together (with % {sthA} , `` to associate with "" ) RV. MBh. ; in one line , straight (opp. to % {akSNayA} , `` obliquely "") S3Br. Ka1tyS3r. ; completely , wholly , thoroughly , by all means (with % {na} , by no means , not at all "") Mn. MBh. &c. ; correctly , truly , properly , fitly , in the right way or manner , well , duly (with % {kR} , `` to make good [a promise] "") Up. Mn. MBh. &c. ; distinctly , clearly MW.

Luminous mind (Skt: *prabhāsvara-citta* or *ābhāsvara-citta*, Pali:

pabhassara citta; Tib. འོ་སྐལ་གྱི་སེམས་ 'od gsal gyi sems; C. 光明心

guangmingxin; J. 光明心 *kōmyōshin*; K. *kwangmyōngsim*) is a Buddhist term which appears in a [sutta](#) of the [Pali Anguttara Nikaya](#) as well as numerous [Mahayana](#) texts and [Buddhist tantras](#).^[1] It is variously translated as "brightly shining mind", or "mind of clear light" while the related term **luminosity** (Skt. *prabhāsvaratā*; Tib. འོ་སྐལ་བ་ 'od gsal ba; Ch. *guāng míng*; Jpn. *kōmyō*; Kor. *kwangmyōng*) is also translated as "clear light" in Tibetan Buddhist contexts or "purity" in East Asian contexts.

The [ground](#) of [Dzogchen](#) is described as being endowed with three qualities: its [essence](#), its [nature](#) and its [compassionate energy](#). The first

quality, the empty essence is called **primordial purity** (Tib. ཀ་དག་, *kadak*, Wyl. *ka dag*) because it is free from adventitious defilements, and because it is **empty** of inherent existence.

Tulku Tsullo, a student of Tertön Sogyal Lerab Lingpa, describes it in the following way:

The ‘empty essence’ is primordial purity. It refers to the empty aspect of the wisdom of empty **clear light**, the universal monarch who creates all **samsara** and **nirvana**, free from the very beginning and uncompounded. If we explain this further, just as *ka* is the ‘original’ or the very first of the thirty Tibetan consonants, the wisdom of clear light has always been ‘pure’ (*dag*) from its very origin or primordial beginning, unstained by all the adventitious concepts, thoughts, and emotions of the ordinary mind, both subtle and coarse, as well as the various impure negative actions they give rise to, as well as the coarse and subtle virtuous states of mind such as devotion and the various pure positive actions they inspire, and all the neutral intentions and the behaviour they motivate, such as ordinary work and everyday actions. It is also unstained by the ignorance of believing there is some inherent identity to phenomena or to the self, and the habitual tendencies of such clinging, as well as the karmic winds upon which they ride. Therefore this clear light is called primordially pure and empty.

The **Ground of Dzogchen** is described as being endowed with three qualities—**essence**, **nature** (Tib. རང་བཞིན་, *rangshyin*; Wyl. *rang bzhin*), and **compassionate energy**, or responsiveness. The second quality is that its nature is cognizant, being spontaneous presence or *lhundrup* (Tib. ལྷན་སྤྱུབ་, Wyl. *lhun sgrub*).

While the essence of mind is empty, like the sky, its nature is cognizant and clear, like the light of the sun.

But when we compare the **nature of mind** to the sky, it has something the sky does not have, that is its clarity and cognizance. We are aware, we can see, we can hear and we can feel. That is the cognizant nature.

Everything appears and manifests out of this cognizant nature, which is sometimes also referred to as ‘luminosity’ or ‘**Clear Light**’.

The fundamental innate mind of **clear light** (Tib. འོད་གསལ་, Wyl. ‘*od gsal*) is considered to be the **nature of mind**, or the ultimate root of consciousness, and can be understood at several levels: according to the teachings of the

[sutra](#) system, in the context of the [tantric](#) teachings, and in the context of [Dzogchen](#).

The unique feature of the Dzogchen approach is that right from the beginning you make the experience of clear light itself manifest, almost as if it were something tangible – a direct, bare experience of clear light. [1] In Dzogchen, on the basis of the clear light itself, the way in which the clear light abides is made vivid and certain by the aspect of [rigpa](#) or knowing. This is free from any overlay of delusion and from any corrupting effect, due to conceptual thoughts, that will inhibit the experience of clear light. [2]

The [ground](#) of [Dzogchen](#) is described as being endowed with three qualities: its [essence](#), its [nature](#) and its [compassionate energy](#). The second quality, its nature, is **spontaneous presence** (Tib. ལྷན་གྲུབ་, *lhündrup*; Wyl. *lhun grub*). This is not like the [empty](#) aspect, [primordial purity](#), but the term ‘spontaneously present’ indicates that this is the nature out of which all the phenomena of [samsara](#) and [nirvana](#) arise, and into which they are all absorbed.

The [Ground](#) of [Dzogchen](#) is described as being endowed with three qualities—[essence](#), [nature](#) and **compassionate energy**. The third quality of the Ground is its compassionate energy (Tib. ཐུགས་རྩེ་, *tukjé*, Wyl. *thugs rje*).

Just as the sky and sunlight are indivisible, so the empty essence and cognizant nature are always a unity. This inseparability or unity is called ‘compassionate energy’, the manifestation of the compassionate energy of the enlightened mind.

This unceasing compassionate energy is described as:

- unconfined,
- unobstructed, and
- all-pervasive.

It too possesses three wonderful qualities:

- the wisdom that knows,
- the compassion that is loving and caring, and
- the power that is able to liberate, protect, and benefit beings and fulfil the enlightened activity of the buddhas.

[Tulku Tsullo](#), a student of [Tertön Sogyal Lerab Lingpa](#), describes it in the following way:

The manifest power of that [wisdom](#) is capable of arising as anything whatsoever, and therefore this compassionate energy pervades all phenomena. All the pure phenomena of [nirvana](#) and impure phenomena of [samsara](#)—whatever there might be—are merely appearances arising to one's own mind. All the phenomena of samsara and nirvana are like this; there is not a single phenomenon in samsara or nirvana that is not like this, and which exists from its own side. The nature of conceptual ideas evaluating phenomena and also non-conceptual states of mind is the wisdom of [rigpa](#)'s pure awareness. Therefore, in short, all the phenomena of samsara and nirvana are but a display arising through the creative power of the wisdom of rigpa within our own minds.[1]

<https://www.rigpawiki.org/>

The Ground in Dzogchen therefore, is the indivisibility of 'kadak', [primordial purity](#) and 'lhündrup', [spontaneous presence](#).

In [Dzogchen](#) teaching, **rigpa** (Tibetan: རིག་པ་, [Wylie](#): *rig pa*; Skt. *vidyā*; "knowledge") is the knowledge of the [ground](#).[\[note 1\]](#) The opposite of rigpa is marigpa ([avidyā](#), ignorance).

Rigpa is the knowledge of the [ground](#).[\[note 2\]](#) It has also come to mean the "pristine awareness" that is the [fundamental ground](#) itself.[\[3\]](#) [Erik Pema Kunsang](#) translates a text which provides basic definitions of rigpa and marigpa in a Dzogchen context:

Unknowing (marigpa) is not knowing the nature of mind. Knowing (rigpa) is the knowing of the original wakefulness that is personal experience.[\[4\]](#)

Rigpa has two aspects, namely *kadag* and *lhun grub*.[\[5\]](#) *Kadag* means "purity" or specifically "primordial purity".[\[6\]](#)[\[7\]](#) *Lhun grub* in Tibetan normally implies automatic, self-caused or spontaneous actions or processes.[\[8\]](#) As quality of *rigpa* it means "spontaneous presence"[\[6\]](#)[\[note 3\]](#) It may also mean "having a self-contained origin", being primordially Existent, without an origin, self-existent.[\[8\]](#) This division is the Dzogchen-equivalent of the more common Mahayana wisdom and compassion division.

<https://en.wikipedia.org/wiki/Rigpa>

Bright Understanding = ever returning; the Mind's Sun
essence of emptiness, primordial purity [samara's
essence is interdependence] + the Mind's Moon nature
of clear cognizance, luminosity [samsara's nature is
Impermanence]

Dawn-like Happening [dawn meaning ever-freshly
emerging; "happen" as in English meaning of "to
occur; to present or offer itself" & pun "to make
happy" & Dutch meaning of "to bite" (To take hold; to
establish firm contact with) = ever going; Ever-birthing
skillful action (upāya) [acceptance (of Dharma / reality
& responsibility; acting with Wisdom] + responses of
compassion (karuna) [Appreciation; responding with
Love]

BU-DH

H is a letter/sound-parallel to E

BH & UD

Light-Up

Bha = light, pho; chandrabindhu = sun & moon =
bright glyph

भं = Bhaṁ or Bhan, seed syllable of Bhairava/Bhairavi

डं Letter Da with Sun above for “giving sunrise”
pronounced dan, as in dana. D is Door & lifting up in Hebrew, so with Sun is opening to sun, sunrise.

भं दं भंदं

Monier Williams’ Sanskrit-English Dictionary

bhand = to be or make fortunate or excellent ; to be or make glad ; to shine ; to honour or worship

bhandana = mf(%{A})n. shouting , yelling (Mahi1d. ``" gladdening "" or ``" beautifying ") VS. TS. ; (%{A}) f. (also pl.) acclamation , applause , praise RV. ; pl. rain-making sunrays L

dAna = n. the act of giving

ud = a particle and prefix to verbs and nouns. (As implying superiority in place , rank , station , or power) up , upwards ; upon , on ; over , above.

Capeller’s Sanskrit-English Dictionary

bhand = be bright, shine; resound, praise

bhandana = a. shouting, cheering

dan = only, straighten

dAna = n. giving, imparting, bestowing of

ud = up, upwards, forth, out, beyond. take up, lift, raise, rear (M. refl.); take out, draw (a sword), preserve, save; cease; admit, grant. {upa} life, take up, hold under, seize, take, obtain; admit, accept, approve.

The Bhairav seed syllable BHAM is the destroyer of fear. [OM BHAM BHAIRAVAAY NAMAH]
The DAN syllable bestows generosity, & makes straight.

$U = i + I$

i = interdependency

I = Impermanence

$i + I = -i = \dot{i}$ (anatman / anatta / non-self / knowing selflessness)

$U = \dot{i}$

$U = i \& I$

$U = \text{Bright} = \text{sun \& moon} = \text{明} =$



= to understand = $I \& i$ = active mode: seeing the intricacies of interbeing & passive mode: to remain

open to the world of Impermanence = 𐑦 (G T3

$U+13309$, mace ḥḍ, “white, bright”)

sun = interdependency (life on earth is dependent upon the energy of the sun)

moon = Impermanence (the moon continually passes through cycles of wax & wane, changing, from our perspective, in shape & color)

BR = breath = spirit = inspiration = understanding

Br. = abbreviation for brother, entailing a brotherly relationship relating to inter-being.

Dutch[\[edit\]](#)

Pronunciation[\[edit\]](#)

- [IPA](#)_(key): /buːr/

• au dio	.
	

- Hyphenation: boer
- Rhymes: [-ur](#)

Etymology 1[\[edit\]](#)

From [Middle Dutch](#) *bure*, from [Old Dutch](#) **būr*, from [Proto-Germanic](#) **būraz* (“dweller, inhabitant”), thus originally the same as modern *buur* (“neighbour”). The form *boer* is that of many eastern dialects including [Limburgish](#), where Germanic *-ū-* has been retained as a back vowel. In early modern Dutch these two dialectal forms were adopted as semantically distinguished words. Cognate to [Old English](#) *būr*, *gebūr* (whence English *bower*) and Old High German *būr* (whence German *Bauer*).

Noun[\[edit\]](#)

boer *m* (plural **boeren**, *diminutive* **boertje** *n*, *feminine* **boerin**)

1. A ([male](#)) [farmer](#), [peasant](#).

English

-ITE = suffix used to form nouns denoting [followers](#) of a specified [idea](#) (here denoting one with a correct view / thorough understanding of interdependence & Impermanence).

\

Tahitian

Verb

‘ite

1. [know](#)

Adjective

ITE

1. (*medicine*) Initialism of **in the ear**.

Japanese

Noun

いて・(ite)

1. 射手: [archer](#)

Latin

Verb

īte

1. [second-person plural active imperative](#) of **eō**

Command: You (plural) Go! [Y'all aim to understand / to follow !]

Verb[edit]

eō (present infinitive **īre**, perfect active **īī** or **īvī**, supine **itum**); *irregular conjugation, irregular*

1. (*intransitive*) (to move oneself): I **go**, I **move** (myself) (any kind of animate or inanimate motion: **walk**, **ride**, **sail**, **fly**, etc.)
quotations ▼ Synonyms: **baetō**, **bētō**, **cēdō**, **gradior**, **vādō**
Rōmānī īte domum! Romans, **go** home!

Rōmānī iērunť domum. The Romans **have gone** home.

2. (to move forward in space or time): I **advance**, I **proceed**, I **progress**; I **go forth**, I **move forward**, I **move onward** quotations ▼ Synonyms:

prōcēdō, prōdeō, prōgredior

3. (*to continue to move oneself as before*): I **proceed**; I **carry on**, I **go on**, I **keep going**, I **move along**, I **move on**
4. (*to occur resultantly*): I **happen** as a **consequence**: I **result**, I **follow**
5. (with the supine): I **make-ready** for an action: I **prepare**, I **set about** quotations ▼
6. (in **periphrastic** constructions), (*suggesting intent with futurity*): I **aim**, I **intend**, I **mean** quotations ▼
7. (*law*) I go over to the opposing opinion or other side in voting: I **accede**, I **cross over** quotations ▼
8. (*business*) I **go for**; I am **sold** at (a certain price) (*confer* **vēneō**) quotations ▼

Japanese Etymology 1

[Kanji in this term](#)

明

めい

[Grade: 2](#)

[kan'on](#)

From [Middle Chinese](#) 明 (*MC m'iaŋ*).

The 漢音 (*kan'on*, literally “**Han sound**”) reading, so likely a later borrowing from [Middle Chinese](#).

Affix[\[edit\]](#)

明

[めい](#)

⚭ ([mei](#))

1. [bright](#), [brightening](#)
2. [clarifying](#), [understanding](#)
3. [brighten](#), [enlighten](#)
4. open to the world
5. [deity](#), [god](#)

Noun[\[edit\]](#)

明

[めい](#)

⋮ ([mei](#))

1. [brightness](#)
2. [insight](#)
3. [eyesight](#), [vision](#)

Enlightened bE-ing is living with dEEp acceptance & Appreciation

E = a+A

a = acceptance (passive mode: let go; include & transcend) = ahhh... (sound of releasing / releaving, not E tones)

A = Appreciation (active mode: keep giving; to be generous & to cherish) = Aha! (as a strong Exclamation of Exaltation / raising up).

A+a=ɐ

E = ɐ

E = A+a

**Ata(h) = [Arabic: gift/endowment; Hebrew: to Enwrap oneself] =
to live enwrapped (enraptured) with acceptance & Appreciation = E**

Dawn

G N28  mound with sunrays

h' as in “to appear”

mound = acceptance; an embankment to shield (to accept) attacks; grounded mountain

Sun rays = radiation of Appreciation

acceptance relates to Impermanence.

Appreciation relates to inter-being.

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$$A + a = \mathfrak{e}$$

$$E = \mathfrak{e}$$

$$E = A + a$$

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$$O = a \cdot A \cdot \mathfrak{e}$$

$$\mathbf{O} = \{\mathbf{a}, \mathbf{A}, \mathbf{e}\}$$

$$\mathbf{O} = \mathbf{a} + \mathbf{A} + \mathbf{e}$$

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